

Hylcrosse
The Right Pres. S=4

RECEIVING
OF,
AND ROOTING
IN
CHRIST.

Delivered in sundry Sermons by J E R. D Y K E,
late Minister of *Epping* K
in *Essex*:

And perfected for the Presse
with his owne hand.

JOH. 1. 12.

To as many as received him, hee
gave prerogative to becomē the
Sonnes of God.

LO N D O N :

Printed by T. P. and M. S. for
Henry Overton, and are to be
sold at the entrance into Popes
head Alley in Lombard-
street. 1640.





To the Reader.

Christian Reader.

If wee consider the exceeding excellencie of the whole *Creation*, resulting from the conjoyned and combined excellencies of the severall and various species of creatures, the least we can doe is to admire ; and who that admires the whole, can but observe this one particular as most remarkable ? what creature it was which God the *Creator* wound up the Worlds perfection with ; and that was man : *Man*, who though in regard of time, hee was made the last of all, yet for similitude, the

best of all, he being made after the Image of God himselfe, for so was the Councell and Decree of Heaven concerning him before he was made, and so also was the execution of that Decree when hee was made. So God created man in his owne Image, in the Image of God created hee him. The first gives him all the perfections of the rest ; the second a perfection far above them all : The first gives him the possession and use of all this whole inferiour world, being then as an house well furnished by God with all other sublunary perfections, for the entertainment of man, and to bee tenanted by him : the second that gives him Dominion and Lordship over all. And both of them shew, that as all things else were created for man, so man for God: then which, what higher perfection could there be ? and man thus made, made up the comple-
ment

to the Reader.

ment and perfection of the whole. Then God looking upon every thing that he had made, saw it not barely bonum, as before, but bonum valde, i. e. very good indeed: then also was man, in respect of all the other sublunaries, as the Diamond to the Ring; not onely shining and glorious with the best excellencies of the more inferior natures, but also glittering and sparkling with the radiance of his owne, and that as enriched with the divine, of which in a greater measure man at the first was made partaker: Man then was the choicest plant of all that the Omnipotent hand of God had planted in that Garden of God where he was put; a right generous and Noble Vine. And had hee then contented himselfe with that perfection and transcendent excellencie of estate, which the all-wise God had thought fit, for that present to

con-

Gen. 1. 31.

The Epistle

conferre upon him, paying duely
his rent unto him, as hee was
made well able to doe ; and
doing this homage to him, in ac-
knowledging him to bee chiefe
Lord of all, as it was very fit he
should have done ; and bring-
ing forth that acceptable fruit
unto him, which he might have
done ; for he had in him the seed
thereof : then might he have so
continued without any change or
alteration of estate, till at the
last he had gathered to himselfe,
and tasted the most deliciouſ
sweetneſſe of the Fruit, not onely
of all the other Trees (which for
the present was allowed him) but
also of that Tree growing in the
midſt of the Garden by the Tree
of knowledge of good and evill,
even of the Tree of Life, and
that not in the Figure, but in
the ſubſtance ; which thing hee
was by hope to have expected and
waited for, till Gods time of his
trans-

to the Reader.

translation or removall from an earthly to an Heavenly Paradise.

But man, foolish man, aspiring higher then was meet, and preposterously reaching after a condition above himselfe, so at once, both fell short of what he aym'd at, and of himselfe ; precipitantly falling from an higher excellency then he was any way worthy of (in regard of so ill managing his affaires) into a condition farre below himselfe. And so now againe you see him, who was once the brst of all, become the very worst of all ; and him for whom once the whole Creation groaned (as labouring of imperfection till he was made) now by his sin become a burden which the whole Creation groaneth under : I may add, and that no lesse then such as presseth under it the Creator of the whole ; yea, and by pressing, wearieh him ;

Rom. 8.

22.

Am. 2.13.

Il. 43.24

The Epistle

J:1.2.21.

him, whom once you saw Gods
tenant to all, now you see dis-
charged and turn'd out of all:
hee, who once, under God him-
selfe (the chiefe Lord) had do-
minion over all, is now become
the very drudge and slave of all,
and not the slave of all the works
of God alone, but which is worst
of all, the slave of sinne to his
owne depraved and accursed
worke: him, whom once you saw
the choicest plant of all Gods
hand, planted by him a noble
Vine, and wholly a right seeds
unto himselfe, you now see tur-
ned into the degenerate plant
of a strange Vine; a Vine like
that the Prophet speakes of, fit
for no use at all but for a fire.
And thus his greater happinesse
before, is now become his greater
misery, the higher perfection of
that condition being but the
lower defection of this; and the
greater excellency of the one, but
the

To the Reader.

the greater aggravation of the other: inasmuch as from the higher pinnacle that wee fall (you know) by so much the greater the hurt and danger that doth ensue.

But is the misery then so great, as that its past all cure and remedy? And is man, who thus had lost himselfe, quite lost for ever? Yes, lost for ever, and utterly remediless in his misery, for any thing at all that hee can doe to helpe himselfe: Yet God, not willing to lose the Master-piece of all his workes, and that the choicest plant which his hand had planted, should so miscarry, then findes out a way to save him, who had lost himselfe; and to replant him, who by Satan had beeene so supplanted: to which purpose therefore, hee causeth a root of Jesse to put forth, and to grow up before him as a tender plant, and as a root out of a dry

Isa. 11. 10
& 53. 2.

The Epistle

conferre upon him, payng due ly
his rent unto him, as hee was
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The Epistle

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Isa. 11. 10
& 53. 2.

The Epistle

Ro. 11.24

dry ground ; into which stocke or good Olive Tree, man so degenerated, might be ingrafted, and so recover his former noblenesse and generosity : his former noblenesse did I say ? nay doubtlesse I may be bold to say, that as God, to the effecting of this for man, shewed greater wisedome and mercy, then hee before had done power and goodnessse in making of him ; so that it being once effected, hee hath much bettered his condition, and raised it to an higher excellency then before ; for though man in his first estate had in himselfe a principle of life, and by that a seed of fruit answerable to his present condition then, yet so as that it was wholly in his owne keeping : like to a plant that growes upon its owne bottome ; yet now is life so in himselfe, as that it is more in another, even in Christ from whom (by vertue of union with him)

To the Reader.

him) as from a root or fountaine
hee receives vivifirall power and
vigenur continually to produce all
spirituall and living actions, and
to bring forth the fruits of holi-
nesse unto eternall life: even as
the branch that lives not of it
selfe, but hath all lively sap and
moisture, both unto life and frui-
fulness, from the root or stocke
on which it growes: and so is
our estate in Christ the second
Adam, farre more secure and
glorious then ever it could have
beene in the first: besides herein
is the excellency of man in this
condition, even above the An-
gels themselves, in that Christ
by assuming our Nature, hath
thereby advanced it above theirs,
which hee never tooke upon him;
in which respect, man is now
higher then those glorious and
celestiall Creatures, who at the
first was made inferiour to them,
though but a little lower then
they.

Heb.2.16.

Psal. 8.5.

The Epistle

Hag. 2. 3.

Ezr 3. 12.

they. So that looke what difference there sometimes was betwixt the first Temple and the second ; the very like may you see here betwixt these two conditions , if you compare them of man in Adam before his fall, as hee was then by Creation, and of man since his fall, as hee is now by Regeneration : Onely there the former house did exceed in glory, and that so farre, as the ancient men of the Priests and Levites, which had seene the first, when they also saw the last, could not but weepe with a lowd voyce to behold the difference ; but here now the later condition exceeds the former, insomuch that they who shall once live to see, and experientially to know the excellency of this above that, cannot but rejoice with exceeding joy.

And now (Christian Reader) should I here passe over in silence

To the Reader.

silence the farre more exceeding
and transcendent excellency
which is in Christ (the fountaine
of all that in the Saints excells in
goodnesse) I might seeme to ob-
scure what all this while I have
endeavoured to declare : for if
their excellency in this renewed
estate be not from him, then is it
not so great an excellency as I
have said : But if it be derived
all from him (as indeed it is) then
shall I neither give him that ho-
nour, which is his due by being si-
lent in such a case ; nor doe thee
that right I should, who by be-
holding of his beauty, mayst per-
haps be enamoured with it, and
so the rather be brought to fall in
love with him, in whom other-
wise thou mayst see no forme
nor comeliness, nor any thing
else that thou shouldest desire
him. Tell me therefore :

*Is there nothing that thou
canst behold in Christ more ami-
able*

Isa. 53. 2.

The Epistle

Eccles. 1.

Col. 1.19.

able and lovely, then in the World? Is it nothing that while the World is a lumpe of vanity and meere vacuity, yet that in him all fulnesse dwels? fulnesse in other things hath an attractive and invitorie vertue: the full garners drew Jacobs sonnes donne into Egypt; plenitude of wisdom, the Queene of Sheba to King Salomon: and why dost thou cover the World, but from a delight de pleno tollere acervo, to take of a full heape? But alas! all this is emptiness to the fulnesse of Christ, who hath transcendently in him, all that this World affords. One little piece of gold is fuller of worth then many of silver, and one little Diamond then an heape of gold, all the petty perfections scattered abroad in the creatures, are in him united: that great volume of excellencies spread up and downe through Heaven and Earth

To the Reader.

Earth is in him epitomiz'd: besides that fulnesse of Grace, of which the world hath not a dram. The world, at the fullest, is but an Ocean which is lessened by losing the least drop; but Christ his fulnesse, is the fulnesse of fire, which is not one jot diminished, though it gives light to a thousand Torches. The continuall effluences of vertue out of him, and influences of the sap of his quickning grace, into all those fruit-bearing branches (though infinite in number) that draw from him, is not the least evacuation at all unto him.

Is it nothing, that while the creature doth allure us from God, our owne guilty consciences, and the dreadfulness of his glorious Majesty deterre us; Christ only drawes us to him (who is the chiefeſt and onely good,) so that through him alone we have acceſſe unto the Father? God

Eph. 2.18.

is

The Epistle

is a Sunne, the resplendent beames
of Whose Majesty, so glorious an
object, would overcharge, and
even quite put out those presum-
ptuous eyes, that should dare to
ooke up to him, unlesse overcast
With the Cloud of Christ a Me-
diator. God is a consuming
fire, and mortall Were it for us
mortalls, to come neare it without
the interposed Skreene of Christ
his Mediation. First must wee
come to the manger of Christ's
humanity, before we can have an
accesse with boldnesse to the
Throne of divine Majesty.

Is it nothing, that while the
world, in our greatest exigents,
sues out a divorce, and then des-
erts us, yet that Christ is con-
stant in his love, having once ty-
ed himselfe to us with the knot of
conjugall affection, which with
him is indissoluble ? Christ is
our husband : And hence, how
many pretious trizledges ensu-
red

to the Reader.

red to us? In Law uxori lis non intenditur; what then bath the law, exacting obedience unto life, to doe with Christians? Againe, Mulier fulget radiis mariti: The Husband communicates all that hee bath unto his Wife: and even such a community of grace is there betwixt Christ and true beleevers; Christ his graces and a beleevers differing onely secundum gradum, i. e. in respect of measure or degree; but not at all secundum speciem, i. e. in kinde or quality, in which respect they are the same.

Besides all which, are all the benefits of our mysticall union with Christ, nothing? Hence spirituall life: Hence conformity with Christ our head, a triple conformity, in nature, in minde, in conversation: Hence fruitification for the present: Hence perseverance for the future, even to the end: Hence glorification

also

Col.3.3,4
Rom. 6.5.
I Pet. 1.
14.
Phil.2.5.
1 Joh 2.6
Joh.15.5.
Rom.8.35

The Epistle

also in the end ; yea, and therein admission of our bodies as well as soules into eternall glory at the last. And is all this to bee accounted nothing.

Many, and many are the excellencies to be found in Christ, and to bee received from him, which (besides these that I have mentioned) I might instance in, and so lead thee still on forward in this way, even till I should, as in a maze or labyrinth, lose both my selfe and thee, in the contemplation of them ; But because I had much rather, that thou shouldst be found in Christ, then lost in the contemplation of Christ ; and because my hearty desire is for thee, that thou shouldst be more a reall Christian, and estates in him, then contemplative, and alwayes onely meditating of him ; as an excellent meanes therefore amongst many others, to help thee in, and guide thee

to the Reader.

three to the Right Receiving of, and Rooting in Christ I can now forbeare no longer, to commend unto thy perusall this following Treatise: Not a packe of Brachygraphicall fragments, and incoherēt scraps, jumbled together by some pragmaticall pen-mar; but a worke (upon my certaine knowledge) perfectly finished, and that purposely for the Preffe, by the learned and most judicious Pen of my Most deare and late deceased Father, and then intended by him to have been annexed as an Appendix to that last worke of his, which him selfe published before his death, entituled, A worthy Communi-cant, Or a Treatise shewing the due order of receiving the Sacrament, &c. and this a Tre-
atise, intituled, The Right Re-
ceiving of, and Rooting in Christ; the very Title which he himseife did put upon it while he lived.

The Epistle

lived. Which fore-named Treasure (Christian Reader) with all his Former Workes by himselfe published (that gracious acceptance which they ever found from thee, and the duty and honour I still doe, and shall ever owe to him) made mee thus farre to deny my selfe, as to adventure (though but a bungler at it) to afford my obstetricatory assistance to this Posthumus Infant, rather then it should alwayes lye gassing in the Presse, ready to perish for want of helpe.

To speake any thing in the commendations of this Worke, its owne mouth denyes me; and is the rather needless, in that I have now so farre assur'd thee of its Author, who himselfe had thus finish't it for thy use, as thou now recei'st it.

To speake much of the Author, modesty and my neere relation to him, will not admit of; and to say

To the Reader.

say nothing of him, duty forbids me: With the leave of modesty then will I speake thus much only and no more; and if any shall thinke I say too much, I will leave it to duty to excuse me. For his Fidelity and Impartiality in the Worke of his Ministry, Who knew him, and knowes not, that the Sword of the Spirit was in his hands, a two-edged Sword which cutt every way? not like Sauls, that cutt off the leane and worst of the people and cattell, and spared Agag and the fattest cattell; but like the Psalmists Sword, which spared none. Yet so, as that alwayes mens sinnes, not their persons, were the objects of his hottest thunder-bolts.

I will here passe by his rare accomplishments with all Ministeriall abilities, as better knowne, then that I need to mention them. Alii pleni, & non loquuntur, hi non pleni, loquuntur: Alii mul-

The Epistle

multiscii, & muti; hi ignari, & sonori: How hee was every way free from both these Ministeriall defects, thou who knew'st him not in the Pulpit, reade him in the Preffe, and judge.

For his indefatigabilitie in his labours, and all for other munsterall profit, more then his owne private and worldly benefit, hee was one of Saint Chrysostomes Bees, Gloriosissimum animal, not because it labours, but because its labour is to others profitable.

And for his inoffensive life, who knowes not that he was none of those slimy Lizards, who wipe out the wholesome Print of their Doctrine, with the filthy tayle of their scandalous practises.

But here now, though Modesty did not, yet the Father would take me off; who tells mee, now God hath taken the Arke of his blessed soule out of the moveable earthly

To the Reader.

earthly Tabernacle of his body, and placed it in the fixed Temple of celestiall blisse, Imitationem querit, non laudes, that my best commendation will be imitation. While hee lived, God honoured him to be one of Gideons Soul-diers, who carried both a Trumpet and a Lampe; the Trumpet of his Ministry he let fall, and the light of his practise we all left when God cracked a under his earthen Pitcher. The greatest honour I can now doe him, is not to Trumpet forth his praises, and make a blaze with his commendations; but to take up both the Trumpet and Lampe which hee laid downe, in an holy imitation of him, both in soundnesse of Doctrine, and piety of practise: and in this case I am sure, what duty commands me, that Modesty will not forbid.

August.

And thus, that God would not onely bestow the mantle, but double

The Epistle

ble the spirit of this deceased Eli-
ah, upon his surviving posterity,
bee it thy daily Petition at the
Throne of Grace; and to requite
thre, that God would redouble a
blessing of his servants Labours
upon thy pious endeavours, shall
be the humble Supplication of

The Churches devoted

Servant,

J E R. D Y K E.

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THE



THE RIGHT
RECEIVING
OF
AND ROOTING
IN
CHRIST.

COLLOS. 2.6,7.

*As yee have therefore
received the Lord Jesus
Christ, so walke ye in him,
Rooted in him.*

N the former
Chapter, vers.
23. the Apo-
stle entred up-
on an exhortation to per-
severance in the Faith. In
B the

the first seven verses of this Chapter he continues that exhortation, laying downe more *reasons*, and removing *objections*.

He layes downe reasons to presse them ; And they are specially two.

1. *The first* taken from his owne care that he had for their, and others good. ver. 1. 2.

2. *The second* taken from the certainty, sublimity, and perfection of the Gospel. ver.

2. 3.

2 He removes *Objections*. What needes all this adoe with us ? might the Colossians say. *Answer.* I would have you construe it

it to bee done out of a loving feare, and Iealousy least any should seduce, and wrong you, verse 4. I but is not this an uncharitable suspition in you, thus hastily to surmisse the worst by us might they reply.

Answe. No such matter, for I doe with great joy behold and acknowledge that great good that is in, and amongst you. verse 5. Well then, what is it that you would have us doe?

Answe. Since my care is so great for you, Since the Gospel is so certaine, sublime and perfect, therefore I would have you, That as you have received Christ, so yee would walke on in

him, &c. In which words
hee exhorteth them unto
two things.

{1. To walke in Christ.
{2. To bee rooted in him.

To a going on in the pro-
fession of Christ, and to
a stability, and steadfast-
nesse therein.

Hee first exhorts to a
walking in Christ. To this
hee urges them by that
they had already done. *As
ye have received Christ Je-
sus the Lord.* As if hee had
said, ye have begunne wel,
yee have received Christ
the Lord, and ye profess
ye have received him, now
then as yee have begun,
so goe on, and to your re-
ceiving of Christ, adde
your

your going on, and walking in him ; from which argument of the Apostle we may take this lesson by the way.

That good beginnings are an engagement to good proceedings. Receiving Christ is an engagement and an obligation to walking in him, *Phil. 4.9.* Those things that yee have both learned, and received, and heard, and seene in me, doe. Thus you have learned, and received, therefore doe thus. *Apoc. 3.3.* Remember therefore how thou hast received, and heard, and hold fast and Repent. It is this ground that edges those sharpe reproofes, *Gal. 3.3. 14.6. 14.7.*

so foolish ? Having begunne
in the Spirit, are ye now made
perfect by the flesh & Gal. 5.
7. *Ye did runne well, who did
hinder you that you should not
obey the truth ?* And this is
the reason why they that
have begun well, & yet go
not on, shal receive a smar-
ter punishment then such,
as never made any such be-
ginnings at all, because they
had a greater tye and en-
gagement then others to
be godly, & religious. *Their
latter end is worse then their
beginning, 2 Pet. 2. 20.* And
why so ; because there be-
ginnings were better then
other mens. They began
to build, they beganne to
looke towards Christ and
Heaven

Heaven, these beginnings engaged them to a further progresse, & because such engagement, notwithstanding they brake off, therefore have they made their account the heavier.

Let it teach us therefore if once wee have given up our names to Christ to goe on, and hold on. A giving up the name to Christ, and a beginning to professe religion it is a *subscribing* with the hand to the Lord. *Isai. 44. 5.* It is a saying, *I am the Lords.* Now when we have once said we are the Lords, and have subscribed to it, let us also have a care to say, we will be the Lords, and

to stand to, and make good our subscription. But if once wee have subscribed with our hand, & after our subscription be found Revolters, God will bring in our own hands against us. The entrance upon profession of Christ's Name is subscription ; Subscription is an obligation to God. An obligation forfeyted makes a man lyable to the penalty. This by the way. Before I come to the thing pressed I will take the words in order as they lye, and begin first with that ground upon which hee presses them to that duty. *As ye have received Jesus Christ the Lord.*

In

In which words hee im-
plies that they had receiv-
ed Christ, they professed
they had received him,
and he takes it for granted,
as a ground upon which
he will worke them on fur-
ther ; from what these
Collofians did. Learne
*What is every mans duty to
doe, that meanes to bee a true
Christian indeede.*

C H A P . I.

*It is the Duty of every one
that will be a Christian to
receive Christ.*

A Man is never a Chri-
stian indeed till this be
done.

done. The Lord Iesus Christ is to be received of us. God he offers Christ to us, he tenders him in the Gospel, and as it is Gods *mercy* to offer him: So it is our *duty*, and should bee our wisedome to receive him; for that is the end of all Gods offers. He doth not offer him only to shew that there is a Christ, or what kinde of Christ hee is, hee doth not offer him to bee seene, and shewed, but God offers him to this end, that he might bee received. And therefore when God sends his Ministers to preach Christ, and to offer him unto people in their ministry hee speaks

speakes of Christ in this case, as *Paul* speakes to the *Philipians* of *Epaphraditus*. *Philip. 2. 29.* *Receive him with all gladnesse, and holde him in reputation.* And as God offers Christ to bee received, so hee himselfe also is willing to be received. Wee know what the Pharisees quarrell was with him, *Luke 15.2.* *This man receives sinners.* And it was true hee did so. But why did he so? Surely to let sinners see how willing he is that they should receive him. His Receiving of sinners was but to invite the to the Receiving of him. Yea the errand he sends his Ministers upon is but

but to perswade men to receive him. Hee seekes to be received, *Cant. 5. 2. O- pen unto mee my fister, my love, &c.* As if he had said, loe here I am, I offer my selfe unto thee, I sue and seeke unto thee to bee received and entertained. Yea hee complaines of it, and takes it ill when men Receive him not, *John. 5.*

43. *I came in my Fathers Name, and ye received mee not.* Now if Christ were not willing, and desirous to bee received, he would not complaine of it, and take it as an unkindnesse not to be received. Wee ought in their kinde to receive godly men. *3 Job*

8. Wee therefore ought to receive such. And if wee ought to receive such, then much more ought we to receive Christ himself.

As then wee would prove our selves true Christians indeed so be we forward, and ready to receive Christ offered unto us. We should doe in this case as *Zacheus* did in that Luk. 19. 5. 6. *Zacheus* saies Christ, *Make hast, and come downe for to day I must abide at thine house.* Here was an offer, a faire offer of Christ; what doth *Zacheus* doe? does he demurre, and deliberate upon it, and take time to thinke of it? no such matter, *And hee made hast,*

Use. 1.

hast, saies the text, and came downe and Received him joyfully. Zacheus presently embraces the offer, and receives him hastily, and joyfully. No sooner should Christ offer himselfe unto us, but with all readinesse, and gladnesse should hee bee received of us, There is a strange perversenesse of spirit in us, a strange naturall untowardnesse in us to receive Christ. See how Christ speakes, *John 5. 43.* I am come unto you in my Fathers Name, and ye receive me not, if another come in his owne name, him will ye receive. So it is still with us. If Satan come with attention,

tation, if a lust come with a motion, if a false teacher come with a novelty, if any thing come that should not come it is strange to see with what readinesse, and greedinesse we receive these. But if Christ come, with whom comes all good, how awke, and how backward are we to receive him? Men blesse themselves with coming to Church, and receiving the Sacrament and thinke all is well so long as this is done: But how many come to Church that come not to Christ, and how many receive the Sacrament that yet receives not the Lord Iefus Christ?

Christ? This therefore being a point of so great consequence, and necessity as none greater, it will not bee a misse to helpe to sinck it down with some considerations as may make way for it into our hearts. Consider therefore these three things.

C H A P. II.

Ignorance, of the worth of Christ, keepes men from receiving him.

First, Consider who it is that is to be received. It is *Iesus Christ the Lord*, saies the text. He in whom is

is all our good, and by whom we have all spirituall, and eternall good that is to be had. How gladly doe some receive Lords, great ones, how gladly do men receive Kings? Now Christ he is the Lord, the King of Glory. Vpon this ground are wee excited to receive him. *Psal. 24. 7.*
9. Lift up your heads O ye gates, and bee ye lift up yee everlasting doores, that is lift up your hearts, and set the doores of your hearts wide open. But why, what shall wee get by it? The King of Glory shall enter. So that when the King of Glory is to bee received, how readily should men set

set their hearts wide open to receive him. Receive Christ, and ye receive the King of Glory, and the King of Glory enters. The Apostle pressing to hospitality uses this argument, *Heb. 13.2.* that some thereby received Angels. Oh how glad would a man be to have such guests as *Abraham* and *Lot* had, how glad would a man be to receive Angels? I but here is a greater matter. In receiving Christ, wee receive not Angels, but wee receive the sonne of God himselfe, not into our houses, but into our hearts. What be Angels to the King of Glory, to the

the sonne of God? If men did but consider, who it is that should bee received, and what a guest they should receive when they receive Christ, how easily would they be perswaded to receive him? Men know not Christ, know not his worth and excellency, and therefore receive him not. *John 1. 10. 11.* That which is in one verse, *Knew him not*, is in the other, *Receive him not*. To shew that men therefore receive not Christ because they know him not, they know not how pretious a Christ he is. Oh how gladly, and readily would men receive him, if once they knew

knew who, and what hee were? We finde, *John 6. 19.* that the Disciples not knowing Christ were afraid of him, though hee came towards them, yet they were so farre from receiving him, that they would well have wist him further off. Being afraid of him, they must needes be afraid to receive him. But when, vers. 20. Christ makes himselfe knowne unto them, *It is I be not afraid.* Then verse 21. *They willingly received him into the ship.* When once they knew it was Christ whom they shoud receive, they then no longer feare, but willingly, and

and gladly receive him. So when Christ is offered unto me they receive him not, because they know him not, and therefore indeede are many times afraid to receive him. They thinke if hee bee received they may loose their credit and friends in the world, that this Christ will marre all the joy, and pleasure of their lives, and that they should leade but malancholly, mopish lives, and so not knowing Christ are afryd of him. I but it is the Lord Christ that is offered unto you, the Lord of life, and grace, the Lord of all comfort and consolation,

It

It is a Saviour, and a Redeemer that is offered unto you. It is that Christ that dyed for you, that shed his blood for you, that did undergo the curse of God, and bare the infinite weight of his fathers wrath to deliver you, It is a *Iesus Christ*, a Saving Christ who is offered unto you. Since therefore it is Christ, and hee such a Christ this should make us receive him, and receive him as willingly into our hearts, as they when they knew him, received him into the shippe. It is the Lord Iesus Christ that is offered us, bee ye then lift up yee everlasting doores,

fly

fly open ye gates of our hearts that Iesus Christ the Lord may be received, and entertained. How gladly did the *Galatheans* receive *Paul* who was but a Minister, and an Apostle of Christ? *Galat. 4. 14.*
Ye received me as an Angel of God, even as Jesus Christ.
If they so received a Minister of Christ, how then should Christ Jesus himself be received?

C H A P. III.

The great benefit that comes by Receiving Christ.

Secondly, Consider the great benefit wee shall receive by receiving Christ,

Christ, we shall be sure to bee on the receiving hand by receiving Christ. It is a great advantage wee receive to our selves by receiving Christ, into our hearts. There is a great reward to bee received in receiving a Prophet, nay in receiving an ordinary righteous man, Mat. 10. 41. *Hee that receives a Prophet in the name of a Prophet shall receive a Prophets reward, Hee that receives a righteous man in the name of a righteous man, shall receive a righteous mans reward.* In the 40. verse our Saviour speakes of receiving himselfe, *Hee that receiveth you receiveth me.*

Now

Now if such a reward to him that receives a Prophet, if such a reward to him that receives a righteous man, how much more shall that man, that soule be richly blessed, and rewarded, that receives Christ Iesus the Lord, the great Prophet of the Church, & that Righteous one. Let us alittle then consider the reward of Receiving Christ, what it is, and what benefit will follow thereupon. There is a threefold Reward or benefit that followes upon it.

The first Benefit is the Adoption of sonnes, and daughters. They that receive Christ shall thereupon

on receive this honour, and
happines to be made sons
of God. Seemes it a small
thing unto you to be the Kings
son in law? saith David to
the servants of Saul. And if
it be no small thing to bee
the Kings son in Law, then
it is no small honour to be
Gods sonnes & daughters,
*1 Joh. 3. 1. Behold what love
the Father hath shewed unto
us, that we should be called the
sons of God.* It was the grea-
test love that God could
shew us, the greatest honor
that God could doe us to
make us his sons. But now
how come wee to receive
this great honour? We re-
ceive this honour by re-
ceiving Christ. They that
receive

receive Christ receive this honour to bee sonnes of God, *John 1.12.* To as many as received him he gavethis priviledge to become the sons of God. As many as received him. What ever they were for outward condition, Rich or poore, bond or free, high or low, old or young, if they received him they lost nothing by it, Christ thereupon gave them this honour to be made the sonnes of God. The Apostle twice speaks of the great priviledge of Christians, *Rom. 8. 15.* Ye have received the Spirit of Adoption. *Gal. 4. 4, 5.* That we might receive the Adoption of

C 2 sonnes.

sonnes, I but how come we to receive the Adoption of sonnes ? God sent his sonne that we might receive the Adoption of sonnes. But is that all that is to bee done that God should send his Sonne ? No, for though God hath sent his Sonne, yet all are not made sons. Therefore as on Gods part, so some thing is to be done on our part also, God sent forth his sonne that wee might receive his sonne, and so might receive the Adoption of sonnes : For to as many as received him, he gave them this privilege to be made the sonnes of God. Luke 19. 9. This day, is

Zacheus become a sonne of Abraham. It is all one to be a sonne of Abraham in our Saviours sense, and a son of God. Now when became Zacheus a sonne of Abraham, and so a sonne of God? This day, namely, in which hee had received Christ not onely into his house, but into his heart. The very same day, and houre then that a man receives Christ into his heart, that very day and houre he receives the Honour, and Happinesse of being a sonne of God. When we receive Christ, God receives us, and when hee receives us, wee receive the great benefit of

Adoption. 2 Cor. 6.17,18.
I will receive you. And what shall wee receive by that? And will be a Father unto you, and ye shall bee my sonnes and daughters, saith the Lord God Almighty.
Now what a motive is this if well considered to make us receive Christ. It may bee for thine outward estate thou art but the son of meane parents, of poore obscure parents, it may be in a servile, and bond condition. Or what ever thou art for thine outward, yet for thy spirituall condition thou art naturally no better then a child of wrath, a child of death, a cursed child, a slave of the devill,

devil, a base drudge to thy lusts. And were it not now a faire advancement, a goodly, and a glorious priviledge for such an one to be made a son of God? why then doe but receive Christ, and hee will presently Honour thee with this priviledge, to be made a sonne of God, Gal. 3. 7. *Know yee therefore that they which are of faith, and so by faith do receive Christ, the same are the Children of Abraham, yea know ye, that they which receive Christ the same are the children of God.* Gal. 3. 26, 27. *Ye are the children of God by faith. Why so? Because ye have put on Christ,*

He that puts on Christ receives him, as he that puts on a garment receives it. So that by faith putting on, and receiving Christ, we are made the sonnes of God. Had we but hearts to consider, and in some but sort to conceive, what it is to be a damned dog, a son of wrath, and what it is to be a sonne of God, how would our foules not almost but altogether bee perswaded to receive Christ. If the receiving of the Kings sonne would make us but the Kings favorites, how ambitious would we be, and at what cost to receive him, if but an oportunity offered. But here

here now doe but receive
Christ, and thou shalt bee
not onely one of Gods fa-
vorites, but one of Gods
sonnes.

The second benefit is the Spirit of God. There is a promise, *Acts 2. 38.* *Ye shall receive the gift of the Holy Ghost.* It is a blessed thing to receive the Holy Ghost. He is the spirit of life, and light, the spirit of consolation, power, and prayer. So that the receiving of the Spirit of God is the receiving of all spirituall good, *Isay 32. 15.* where the Spirit of God is powred forth, the wildernesse becomes a fruitfull field. And there is thri-

ving, & growing in Grace, *Isay 44.3.* It were endless to insist in all the benefits wee have by receiving the Holy Ghost. Consider that *1 Cor. 3. 10.12.* But now how come wee to receive the Holy Ghost? By Receiving Christ; The Receiving of Christ is the way to receive the Holy Ghost. *Gal. 3. 14.* *That wee might receive the promise of the Spirit through faith.* Through faith wee receive Christ, *John 3. 12.* and through that receiving of Christ by faith we also receive the Spirit. *John 7. 39.* *This he spake of the Spirit which they that believe in him should receive.*

When

When Christ once is in us, and dwells in us, we have received him, as hee that dwells in an house is received therewith. And *Rom. 8. 9, 10, 11.* The Apostle shewes that by Christ's being in us we have the Spirit in us. As we know, *when Christ gives us his Spirit, that he dwells in us, 1 John 4. 13.* so we know also that when he dwells in us hee gives us his Spirit. It is not every mans case to have Gods spirit. As all men have not faith, so all men have not the Spirit of God. Every one receives him not, every one cannot receive him, *John 14. 17.* *The Spirit of Truth whom the*

the world cannot Receive ; And what is the reason why worldly men cannot Receive him ? Because they will not receive Christ. Christ must bee first received, before his Spirit can be received, for the spirit is Christ's Spirit, and therefore must he bee received before his Spirit can. No sooner is Christ received, but he breathes upon that soule that receives him, and saies unto it as he did in that case to his Disciples, *Receive the Holy Ghost.* When Simon Magus saw, that by laying on of the Apostles hands men received the Holy Ghost, he would presently have

have beeне drawing his purse, and would have given money to have had that gift. *Acts 8. 17, 18, 19.* Now if wee would have the blessing our selves to receive the Holy Ghost, we shall not neede to seeke it by money, that will not doe it. It must be had not by *Giving*, but by *Receiving*. Receive Christ, and his spirit is ours. Marke how the Apostle carries those words, *Rom. 13. 13, 14.* *Let us walke honestly as in the day, not in riotting, dranke[n]nesse, &c. But put ye on the Lord Jesus Christ.* One would have thought hee should have said, *But put on the Graces of Sobriety*

briety, chastity, love, &c. and all the graces of the spirit, but in stead of that he saies, *put ye on the Lord Iesus Christ*, because the putting on of Christ, and receiving of him is the putting on, & the receiving of the spirit, & all the sanctifying graces thereof. If then we prize the receiving of the spirit of grace into our hearts, then with all forwardnesse receive we Christ.

3.

The third benefit is Power & Ability to yeeld God obedience. In Receiving Christ we doe withall receive Power, & ability to give God obedience. He requires of us duties of obedience, duties of worship

ship as hearing prayer, &c. He requires of us to work the workes of God, & to walk in the wayes of God. Now take us in our selves, and wee can doe nothing : till wee have received Christ we can doe no duty of obedience, of ser vice, we can neither walke, nor worke. But when Christ is once received into the soule, then there is withall a Power received into the soule, by which it is enabled to doe the duties God requires of us. See how these are joyned together in this text, *As ye have received Christ Jesus the Lord, so walke in him.* Wee are commanded to walke

walke in him, but yet we must receive him. A man that will walke, must first receive a principle of life, and motion. A dead man can neither walke, nor worke ; we are made alive before we doe walke, and wee are made alive by receiving Christ, *1 John 5. 12. Hee that hath the sonne hath life.* He that hath received Christ hath received life, by which he is enabled to actions of life, *Gal. 2. 20. The life which I now live in the flesh, I live by the faith of the sonne of God,* as if hee had said ; I have received Christ, and so having received him, have also received spiri-

spirituall life by which I am quickned, and enabled to all duties of obedience, *Gal. 5.25.* *If wee live in the spirit, let us also walke in the spirit:* And if wee would walke in the spirit, wee must live in the spirit, and so if wee would walke in Christ, wee must first live in Christ, and live by Christ. It is impossible for us to live, till we have received Christ who is our life. The Apostle here speaks of walking in Christ *2 Cor. 6.16.* hee speaks of Christ walking in us, I will dwell in them, and walke in them. It is a sure thing, that he must walke in us, before wee can walke in him.

And

And he cannot walk in us, till we receive him. *John 15. without me, or separated from me, ye can doe nothing.* Now till we receive him we are separated from him. But now let us once receive him, and wee receive power to doe what he requires. When *Adam* lay a lumpe of clay on the earth, though his body had the shape, parts, and proportion of a man, yet could he doe no action belonging to a man till hee received life. But so soone as hee received life hee could walke, speake, discourse, doe any thing that belonged to a man. So though a man in his naturall

rall condition may doe morall duties of obedience, and performe outward services, yet all this while this is but the livelesse shape of a Christian. But when once he receives Christ who is our life, *Colos. 3.* Then christian life is infused, and received, and then hee can doe such things as a Christian doth them, with that power, and spirit that is required in a Christian. It is little comfort we can have in any thing wee doe, or have, till we have received Christ, and doe what wee doe by his power. Then a man hath comfort in the fruits of his obedience when

And he cannot walk in us, till we receive him. *John 15. without me, or separated from me, ye can doe nothing.* Now till we receive him we are separated from him. But now let us once receive him, and wee receive power to doe what he requires. When *Adam* lay a lumpe of clay on the earth, though his body had the shape, parts, and proportion of a man, yet could he doe no action belonging to a man till hee received life. But so soone as hee received life hee could walke, speake, discourse, doe any thing that belonged to a man. So though a man in his naturall

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er, and spirit that is requi-
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have, till we have received
Christ, and doe what wee
doe by his power. Then
a man hath comfort in the
fruits of his obedience
when

when it is fruit unto God. Then our fruit is brought forth to God when wee bring it forth by vertue of our marriage to Christ. *Rom. 7.4. That ye should be married to Christ, that wee should bring forth fruit unto God.* A woman may have children that is not married, but shee can have little credit and comfort in such fruit of her wombe; It is but bastardly fruit, upon which shee cannot looke without blushing cheeke, but then hath shee comfort in children, when they are legitimate, and she hath them by her husband in marriage. Turkes, and heathens may doe some

some morall duties of Justice, mercy, &c. but it is all but spurious fruit, base borne issue, in which they can have no comfort, because all these are children out of lawfull wedlock, they are not married in Christ, and bring not forth by a principle of life from him. What a motive should this be to make us receive Christ. Wee are in a miserable condition, till we doe receive him. God commands to repent, and we know that without Repentance there is no way but damnation: *Except ye repent, ye shall all perish.* God commands to mortifie the deedes of the flesh,

flesh, and wee know that without mortification there is no way but death, *Romanes 8. 13.* Now untill wee receive Christ, wee can as well remove mountaines, as repent for one sinne, as mortifie one lust. But when Christ is once received, then is power received to mortifie lusts, then there is power received to repent, *Acts 5. 13.* *Him hath God exalted to bee a Prince, and a Saviour, for to give Repentance to Israel.* As therefore we desire to Receive power & ability to give God obedience, and to performe the duties of his service hee requires, so bee ready and

and forward to receive
Christ.

CHAP. III.

*The great danger of not
Receiving Christ.*

THIRDLY, Consider the great Danger of not Receiving Christ. It is a wonderfull dangerous thing not to receive Christ, when God offers him, and when he seekes to us, and invites us to receive him. It is a great sinne not to receive Christ, *John 5. 43.* *ye receive me not.* *John* complains, *3 John 9. 10.* that *Diotrephes received him*

him not, and that he received not the brethren. This is complayned of as a great sinne. And if a great sinne in *Diotrepes* not to receive *John*, and not to receive the brethren, how much more is it a great sinne not to receive Christ? specially when hee offers himselfe to be received of us? It is complained of as the heynous & horrible sin of the Jewes, *John* 1.11. *that he came to his owne, and his own received him not*. It was the fowle sin of the world that when Christ as God was in the world, and the world was made by him, that the world knew him not, *Ioh. 1.10*. but it is made the

the greater sin of the Iewes
that when he was manife-
sted in the flesh, and hee
came to them in person,
and offered himselfe to
them, yet they received
him not. And our sinne
now under the more
cleere light of the Gospell
will be greater then theirs
if we receive him not. And
as the sinne is great, so
must the danger, and pu-
nishment of it needes bee
great, if wee receive him
not. They to whom Christ
is offered, if they receive
him not it may bee said of
them in this case, as our
Saviour speakes of the
Pharisees in that, *Luke 20.*
47. *They shall receive the*
D greater

greater Damnation. There is a greater Damnation for some men then for other some. There is Damnation for such as know not God, and never heard of Christ, but for those that have heard of Christ, and have had him offered unto them, and have refused, and not received that offered Christ, there is a greater Damnation. If men receive not so great salvation, *Heb. 2. 3.* as is offered by receiving Christ, how shall they but receive the greater Damnation? Consider that, *Matt. 10. 14, 15.* *Whosoever shall not receive you, and hear your words, shake off the dust of*

of your feete, It shall be easier
for Sodom, and Gomorrah in
the day of Judgement then
for that city. Why so? See
the reason, verse 40. *Hee
that receives you receives
me, and so also he that re-
fuses you refuses me.* So
then, he that refused to re-
ceive the Apostles, their
sinne was that they refused
to receive Christ. And
what should become of
those that refused to re-
ceive him? Gods venge-
ance shall lie heavier upon
such mens heads at the day
of Judgement then upon
the head of a cursed, dam-
ned Sodomite. That sinne
shal presse and sinke a mans
soule deeper into hell then

D 2 Sodoms

Sodoms sin. How heavie, and dreadfull will Sodoms Hell bee in Hell, whose sinne made a visible Hell on earth? and such an Hell on earth, the monuments whereof remaine extant, and exemplary to this day, to be a terrour to all ungodly ones. And yet as heavie as Sodoms punishment shall bee, it shall be easier then thine, that receivest not Christ when offered unto thee. Indeede when Christ would have come into a village of Samaria, Luke 9. 53. They would not receive him, and they did not receive him, saies the text. The Disciples would have had fire

fire from heaven to have consumed them. And if they thought they were worthy of fire frō heaven, that would not receive him but tō lodge in their towne and in some of their houses ; How much more shall they be judged worthy of fire in hell, that doe not, and will not receive him into their hearts, when his Ministers offer him to men, and labour to make ready for him ? And though then Christ would not have fire come downe upon those *Samaritans*, yet when the time of judgement comes, he will bring fiery vengeance upon all those that have not received

ved him into their hearts, 2 Thes. 1. 7. 8. When the Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that knowe not God, and that obey not the Gospel of our Lord Jesus Christ. Not to obey the Gospel, is not to obey the commandments of the Gospel, as not to obey the Law is not to obey the Commandement of the Law. Now the mayne commandement of the Gospel is, *Receivethe Lord Jesus Christ.* This commandement not obeyed , will bring fiery vengeance on his head that obeys it not. Oh that men would but thinke

thinke seriously of this danger. The stoutest, sturdiest, and most rebellious spirit that ever was when hee shall see Christ come in Glory, shall then with howling and wringing of hands cry out upon himself, Ah cursed wretch that I am, oh that I had had the grace to have received this Lord Christ when hee was offered to me; Ah beast, and foole that I received him not when I was so often pres-
sed to it, Now shall I receive vengeance, and wrath for ever, because I received not the Lord Christ. Nay thinke upon one thing also before that

day come. There will be a day of Death before the day of Judgement: Thou must dye, & thou knowest not how soone, and when thou commest to die, like enough thou wilt take up Stephens prayer, *Acts 7.59.* *Lord Iefus receive my spirit.* The full faine wilt thou be to have *Christ Iefus receive thy soule.* Now wouldest thou in good earnest have Christ Iefus receive thy soule whē thou dyest? why then be as willing to receive Christ Iefus into thy soule whilst thou livest. Hee will receive no soule that hath not first received him. In vaine shakt thou cry at thy last gaspe; *Lord Iefus receive my soule*

soule, if thy soule have not before received him. Hee will returne thee a cold, and a comfortlesse answer, oh now ye can call to mee to receive your soule, I called all the dayes of your life to receive me, for these thirty, forty, fifty yeares together, and you would never bee brought to receive me. As you have dealt by me, so will I now deale by you. I will now be quit with you, I called upon you to receive me, and ye would not, now cry you on, and howle on to me, to receive you, I wil as little regard your calles, as you regarded mine : your owne measure bee mete unto you. Let this

meditation sinke deeply downe into our hearts, and as willingly as we would have Christ receive our soules at death, and as willingly as wee would bee received into everlasting habitations at the last day, so willingly, so gladly receive the Lord Iesus Christ now hee is offered to you in the Gospell.

Qnest.

It being a matter of so great consequence and necessity to Receive Christ, how may wee come, and what must bee done to receive him.

Ans^w.

They that will receive Christ, there must be two things done by them.

i. All

{ 1. All hindrances must
be removed.
2. Some positive duty
must be done.

CHAP. V.

Hindrances to be removed
by such as will re-
ceive Christ.

First, All such things must bee removed that hinder the soule from Receiving Christ. There is no man that receives not Christ, but there is some thing that holds him off. We reade of a man in the Gospel that had a *withered arme*. Now if a man would have

have offered him mony upon conditiō that he would have received it, with his hand, he could not have received it because his arme was withered. So God offers Christ to be received, and men receiye him not, because their Armes are withered. A Palsey shaking hand may receive an alines but a withered hand cannot. Now there is one thing, or other that withers the hand of the soule that it cannot stretch out it selfe to receive Christ. Men must therefore first consider, what that is which withers their hand, and arme, and must get that first removed before they can receive

ceive Christ. When Antichrist was to come into the world, he could not be received *untill that which hindred were taken out of the way.* 2 Thes. 2. 7. when Christ would, & should be received, there is still some one thing or other, that lets, & hinders it. And he cannot be received till that which hinders be taken out of the way. Let us see what those hindrances are, that must bee first taken out of the way. They are these.

First, An over good conceit of a mans owne condition and estate, wherin hee is for the present. Such a conceit disconceits a man of the necessity of Christ,

Christ, and makes him regardlesse of him when offered. Offer to a man a thing that hee needes not, and hee will not bee at the paynes to reach forth his hand to receive it. What cares he to receive a thing he needes not. Offer an almes to a rich man, and hee scornes it, what hee take an almes that hath money of his owne in his purse? he thinkes it an abuse, a disgrace, and a disparagement to him for one of his ranke and repute, to have an almes offered him. But offer it to a poore man to a needy person, his heart is gladded at the offer, and he thankefully receives

ceives it. A man that thinkes highly well of his estate already hee thinkes meanely of Christ. *The whole neede not the Physitian*, neede no Physicke, and therefore care neither for Physicke, nor Physician. Men that are strongly possest with the conceyt of the present goodnesse of their estates, and condicions, Christ is uile in their eyes. A man therefore that would ever receive Christ must first empty his heart of all such conceits, and be under the sence and under the pinch too of selfe-emptiness. A man that would receive Christ must come with an empty hand.

hand. The full stomacke despises the honey-combs of the Gospel, and the full hand will never receive Christ offered. Stout hearted persons are farre from righteousness, *I say 46. 12. Harken unto mee ye stout hearted that are farre from righteousness. I bring neere my righteousness.* God brings Christ, and his righteousness neere to men, hee offers it them in the ministry of the Gof pel, and yet though it bee brought neere, they are farre from it, because they doe not receive it. And why doe they not receive it, when it is brought so neere unto them? Because they

they are stout hearted. They have a conceit, that their estate is good already, and they build, and rest upon a righteousnesse of their owne in their moralities, and performances; and this conceit makes them so stout hearted, that they will not submit themselves to the righteousnesse of God, Rom. 10. 3. *Wee are Lords, wee will not come unto thee;* Ier. 2. 31. Beggers will come and receive Gods offers, and his Almes, but whilst men conceit themselves to be *Lords*, to have *Lords* estates, they will neither come, nor receive Gods offers. If therefore wee would receive Christ, we must

must away with all these swelling conceits, we must away with our *Lordships*, with our *stoutnes*, and fulnesse, and labour to see our cnrſed and damnable condition by nature, the emptines and vanity of all we have, and doe, we must be in a *perishing* condition, *Luke 15. 17.* in a *lost* condition, *Luke 19. 10.* Hee that will be Christs disciple, and receive him for his Lord must deny himselfe. The Apostle. *Phil. 3.* countes all things dung that he may winne and receive **Christ**. And Christ before he offers *Laodicea* Gold, Rayment, and eyeſalve, hee first convinces her

her of her poverty , beg-
gery , nakednesse and la-
bours to empty her of her
selfe-love, and selfe-con-
ceitednesse that shee was
Rich, and needed nothing.
Thereby giving to under-
stand that it is a most dan-
gerous hindrance that
keepes men from receiving
Christ , to have an over-
good conceit of a mans
owne naturall estate , of
what hee hath , and doth.
As ever therefore thou
wilt receive Christ away
with it. *Such as goe downe
to the dust, and in the sence
of their wretchednesse are
laid in the dust ; That can-
not keepe alive their owne
soules, and see no way but
death*

death, they they are, that will *bow* to Christ, and receive him with all their soules, *Psal. 22.29.*

CHAP. VI.

The love of our lusts, a hindrance from receiving Christ.

Another maine hindrance to the Receiving of *Christ*, is a love of our Lusts, an inordinate love of our profits, pleasures, credits, &c. Our lusts loved at all, our profits and pleasures over-loved doe altogether hinder a man from Receiving of *Christ*.

A

A mans lusts must bee cast out, if *Christ* be received in. Now mens lusts are deere to them, men are strongly bewitcht with them, and they will never endure to receive *Christ* upon such termes, as to turne their lusts going. When *Christ* is once received for the husband, there must bee a bill of Divorce given to all these, and they must bee packt out. That's death to a carnall heart to doe so, hee can as easily die as doe it, and therefore will rather refuse to receive *Christ*, then hee will receive him upon such harsh termes. When it was propounded to the

Roman

Roman Emperour to receive *Christ* for a God, the senate refused to doe it, because they understood if he were received as a God, he onely must be received, and no other with him, all other gods must downe, if they received him : upon the very same ground it is that men doe not Receive *Christ* into their hearts ; because they see that if *Christ* bee received their lusts must out of doores, and *Christ* alone must have their hearts. *Christ* will not be received by us whilste the roomes of our hearts are taken up by base and sinfull lusts. As when hee was borne hee was

was faine to bee in the stable because no roome for him in the Inne, Luke 2. 7. So if we make, and will have our hearts common Innes, and receptacles for lusts to harbour and lodge them, How long shall thy vaine thoughts lodge within thee? *Jer. 4. 14.* Christ canhot, will not be received because there is no *Roome* for him. What was the reason *Diotrephes*, would not receive *John*, but because he loved to have the preheminence, *3 John 9.* Lusts love to have the preheminence in the heart, and therefore keepe out Christ from being received, because if he bee received

ceived, they must loose their preheminence, and they had as lieve loose their lives as that. So it is also in the inordinate love of the world, and our profits. It was a faire offer which was made to them, *Luke 14. Come; for all things are ready,* Receive Christ tendred to you in the Gospel, and yee shall receive with him all things your soules can desire. And yet they received not Christ in that offer, and all because their oxen, and their farmes inordinately loved drew their hearts another way. It is so in the case of credit, and respect in the world, inordinately respected

respected. Christ is offered to many a man in the world, but he stickes at receiving him. What is the matter ? Oh, saies he, If I receive him, I shall receive but little credit by it in the world, nay, I shall loose credit and respect amongst my friends. If I might receive Christ, and credit both, I could then receive him ; but because if Christ be received my credit will be gone, therefore I will none, I will not meddle. Our Saviour charging those with this sinne of not receiving him, *John 5. 43.*
I am come in my Fathers name, and ye receive me not, doth there shew this very
E thing

thing to be the reason of their not receiving him.
vers.44. *How can ye beleue which receive honour one of another.* As if he had said, I complaine that ye receive me not; and indeed it is no wonder ye receive me not, when ye receive honour one of another, that is, you desire to have credit, respect, esteeme, and good opinion one of another. You see if any one receive me, all his fellowes will hate him, scorne, slight, and dise-steeme him, and you stand so much upon your honour, and credit one amongst another, that it is impossible for you thus in-ordi-

ordinately affected, to your credit ever to Receive me. So that if ever wee would receive Christ wee must casheire all our lusts, send them packing, We must renounce all our carnall lusts, worldly lusts, and see more gaine to bee received in receiving Christ, then in all the Oxen, and Farmes in the world. Be willing to sacrifice thy credit, and esteeme in the world, and be content to bee the Reproach of the world, so thou mayest but receive, and enjoy ~~the~~ him.

C H A P. V I I.

*False and groundlesse feares
a hinderance to the
receiving of
Christ.*

3.

There bee many that goe further then in the former cases, that doe haply seriously desire to receive Christ, and yet dare not, but are afraid to doe it. Not afraid because of parting with their lusts, with their profits, credit, ease, &c. but afraid in regard of their owne unworthiness. They feare that it will bee over.

over-boldly, and saucily done, for such as they are to offer to receive Christ in that guilty, and unworthy condition in which they stand. They have beeene fowle, and filthy sinners ; what have they to doe to receive Christ, or to meddle with him ? Surely Christ will never be received by such heynous sinners as they are. These false feares keepe many a soule from that forwardnesse in Receiving Christ that should be. But these bee feares for which no ground at all : for *first* ; God offers him to such sinners, and calls upon

E 3 such

such sinners to Receive him. He was offered to, and received by those ver-
y men that crucified him,
Acts 2. It is not Humility to stand straining courteſie when God offers Christ. Nay, God offering Christ to such sinners, it is Disobedience, and not Humility, not to receive him. It is no presumption, no bold-
neſſe, no fauſineſſe to doe that which God com-
mands us to doe. It is a faithleſſe feare, and a false
Humility to hang backe when God wills us to Re-
ceive him. *Secondly,* Christ Received sinners, *Luke 15. 2.* And therefore heynous sinners may receive Christ.

Christ. *Zacheus* a Publican, and such a sinner, as the people murmur at Christ for his sake. *Luke 19. 7.* and yet Christ offered himself to bee received, and was received by him. *Thirdly*, If thou bee so unworthy, and so great a sinner, the more neede thou hast to receive him. The greater thine unworthiness, the greater neede of Christ to take off thine unworthines. *Fourthly*, If none should receive Christ till they were worthy, who should ever have him. *Fiftly*, who ever was refused for his unworthiness that had a desire to Receive him? There-

E 4 fore

fore what ever thy sinnes,
and unworthiness bee, I
say unto thee as the Angel
said to *Joseph* whilst hee
was in that demur what to
do, *Mat. 1.20* feare not saies
he, *to take Mary thy wife; to
receive her for thy wife.* So I
say, what ever thy sins have
been, what ever thine own
unworthiness be, feare not
to receive Christ Iesus
thine husband. It is an
undervaluing of Christ,
when we feare in this case
to receive him; as if his
worthiness were not such
as could swallow up all our
unworthines. It is strange
to see Satans fetches. It is
his plot with most men to
keepe them from receiv-
ing

ving Christ by a conceit
of their worthinesse, and
when hee sees that men
once come to see their un-
worthinesse, and their
neede of Christ, and a de-
sire to receive him, then
hee slaves them of with
their unworthinesse, and
would have them so over-
mannerly, as not to receive
him, because of their un-
worthines. Shall a poore,
meane conditioned wo-
man refuse the offer of a
Rich husband because she
is poore, and beggerly, or
hath she not the more rea-
son to accept it for her
poverty? In such a case
it were a fond thing to bee
over-humble as to stand

E 5 in

in her owne light, and hinder her selfe for ever. When *David* made the tender of marriage to *Abigail*, she in her humility of spirit confesses her selfe not worthy of such a match, *Let thine handmaid bee a servant to wash the feet of the servants of my Lord.* 1 *Sams.* 25. 41. But yet for all that, she refuses not the offer, but *she arose, and made hast, and followed after the messengers of David, and became his wife,* verse 42. So, when Christ offers himselfe to be received as our Husband, let us not stand so much in our owne light, as to refuse to receive him because of our unwor-

unworthiness of such a favour. Confesse we our unworthiness of it, but yet *rise up, and make hast,* and follow after the messengers of Christ, and become his wife. Why should we stumble at that, at which Christ stumbled not? If any should stumble at unworthiness it should bee Christ himselfe. And when he notwithstanding our unworthiness offers himselfe; why should not wee Receive his offer? If our unworthiness bee no barre to his offer, why should it be to our Receiving? If *David* thinke not unworthily of *Abigail* but is content, and desirous

desirous to make her his wife, why then should *Abigail* under a pretence of unworthiness refuse to Receive *David* for her husband?

C H A P. VIII.

*The Positive Duty which
must be performed of all
that will Receive
Christ.*

2 **T**He Second thing is the Positive Duty to bee done for the Receiving of Christ. And the duty to bee done is, *To beleeve.* To beleeve, is to receive Christ, and when wee doe beleeve, wee doe receive him,

him, *John 1. 12.* *To as many as received him, that is, to as many as beleeeved in his name.* So *John 5. 43, 44.* *Ye receive mee not, how can yee beleeeve.* Therfore they received him not, because they beleeeved not. Then Christ is received when hee dwells in our hearts, and he dwells in our hearts by faith, *Ephes. 3. 17.* for the better understanding of this point, wee must know, that the receiving of Christ by faith stands in setting faith on worke in the severall Acts thereof. Now, faith is to be considered As the *eye* of the soule, and as the *hand* of the soule, and in Receiving of

of Christ it must be set on worke as both. There be false faiths in the world. Some faith is *all eye*, and *no hand*, it sees, and knowes not, it applyes, and apprehends nothing. Some faith is *all hand*, will bee catching, and snatching at Christ, it is *no eye*. The first is a *lame faith*, the second is a *blind faith*, 2 Sam. 5. 8. *The blind, and the lame were hated of Davids soule*, so is the idoll faith, the lame, and blinde faith of the world hated of Gods soule ; and as it is there said ; *The blinde, and the lame shall not coine into the house*, so neyther shall they come into heaven, because

because neither a lame nor a blind faith doe Receive Christ.

First, then the faith that will receive Christ, must bee set on worke as *the eye* of the soule. A man that will receive Christ must first see Christ, see his worth, excellency, beauty, and all-sufficiency. Hee must so see him, that hee may see him worth the receiving, worth the having. A man will never care to receive that, or once put out his hand to take that, in which hee sees no worth. But when a man sees a thing offered wherein he sees worth, the worth of it, will make him reach

1.

reach out to receive it. Zacheus did receive Christ into his house, and into his heart, but the first step to it was *a desire to see him*, and he first gat up into the Sycamore tree *to see him*. The word, and the ministry of the Gospel is the Sycamore tree, by studious reading, and hearing the word; must men get up into the Sycamore from whence they may see Christ? It is in this case as in *Eves* temptation. The Divell offers her the forbidden fruite, and she receives it; shee should not have received it, but see what mooved her to receive it. *Gen. 3. 6. And when*

when shee saw that the tree was good for food, that it was a desire to the eyes, and a tree to bee desired to make one wise, she tooke of the fruit, she received it: she lookt through false glases, & was gulled with false apprehensions, but yet thus much we may see by it; that when we see, and judge a thing offered to be of worth, pretious, and desirable, that that is the next way to make it receiveable. And thus is it in Receiving Christ. *As the Apple-tree among the trees of the wood, so is my beloved amongst the sonnes, I sat downe under his shad-
ow with great delight, and his*

his fruit was sweete unto my tast, Cant. 2. 3. If ever we would receive the fruit of this tree, we must labour by the eye of faith to see the excellency of this tree, and the fruit of it. We must first see that Christ as farre excells all other things, as the Apple-tree doth excell al the ordinary and common trees of the wood, that there is delight under his shaddow, that there is sweetnesse in his fruit, that it is a tree good for foode, that it is a desire to the eyes, that it is a tree to be desired to make one wise indeede, 1 Cor. 1. 30. He of God is made unto us wisedome. And the excel-

cellencies of this tree once
seene, would holily tempt
us to receive the offered
fruits thereof. Wee see
John 1. 11. 12. that the
Disciples, and the faithfull
received Christ when o-
thers received him not,
His owne received him not,
yet we his Disciples recei-
ved him. But how came
they to receive him? They
did it by faith *verse 12.*
But marke what was the
first act of faith in Recei-
ving him; That wee see
verse 14. *And we beheld*
his glory, the glory as of the
only begotten of the father.
Our faith pierced through
the vaile, and covert of the
flesh. *We saw him, and pri-
zed*

zed him as the onely begotten sonne of God, and so by the eye of faith seeing the glory, and excellency of Christ, we received him. Looke how *Paul* speakes in the case of Receiving *Epaphroditus*. *Philip. 2. 29.* *Receive him therefore in the Lord with all gladnesse, and hold such in reputation.* *Paul* would have him be received, and received gladly, and therefore that they might the readilier doe that, wishes them to have him in Reputation. Hee knew well enough that if they did not prize him, if they had esteemed him a fellow of little worth, that had nothing

thing in him, that they would never receive him, at least with no gladnesse. But if they did but consider that hee was a man of worth, that hee was a pretious man, and so had him in reputation according to his desert, that they would receive him with all gladnesse. So is it in the receiving of Christ. Hold him once in reputation, and wee shall receive him with all gladnesse. Labour by the eye of faith to see his pretious excellencies, and wee cannot but hold him in Reputation.

Faith first shewes to the soule the pretious excellencies, and glories of Christ,

Christ, it represents him exceeding pretious to the soule, as the eye it lets in the excellency of Christ into the understanding upon which the affections are raised, and stirred up to the receiving of him. We shall see it made good in two texts. One is that, *Matth. 13. 45. 46. The Kingdome of heaven is like unto a Merchant man seeking goodly pearles, who when he hath found one pearle of great price, he went, and sold all that he had, and bought it.* Hee sells all you see to receive that pearle, what mooves him to it? Hee found one pearle of great price. Here is then the first thing

thing that sets all the rest on worke, he saw it was a pearle of price, of great price, of great worth, he saw it was worth the Receiving, worth the having. Hee that ever will receive this blessed pearle that is offered in the Gospel, must first have the eye of faith to see the price, value and worth of it. Another place is that, *Cant. 6. 1.* *Whether is thy beloved gone? whether is thy beloved turned aside, that wee may seeke him with thee;* as if they had said, we have a great desire to Receive Christ. But how was this desire raised? That we may see *Chap. 5. verse 9. 10.* and

and so to the end. The Church had spoken of her beloved, of her Christ, verse 8. Thereupon others aske her what this beloved is, and this Christ is with whom shee makes so much adoe. She therefore describes & sets him forth in all his excellencies, beauties, and glories, and tells them, verse 16. *That he is altogether lovely, altogether desires, or wholly desyable things.* Now when upon this description and relation of hers, they see the invaluable worth, and excellency of Christ, when they see him to bee wholly desires, then are their desires wholly to receive

ceive him ; Then they cry out, *whither is thy beloved gone that wee may seeke him with thee?* So that the eye of faith is the first in-let of Christ into the soule, and this act of faith in seeing Christs excellencies, is the first in Receiving Christ. And therefore when the Apostle gives us the sum of the Gospel, Christ crucified for sinnes, marke how he speakes. *1 Tim. 1. 15.* *This is a faithfull saying,* and sayes, not which ought to bee received of all. Thats true, this Christ and this Doctrine concerning him, is to bee Received : But he addes withall, a secret argument to per-

F swade

swade men to receive it.
It is worthy to bee Received of all. Thereby shewing that before men will Receive the Gospel, and receive Christ, they must see Christ to be worthy of all acceptation, & that when they see Christ worthy of all acceptation, then they will set upon the Receiving of him. This is then the first thing in receiving Christ, an high prizing of him, and his excellencies, which makes way to the activall receiving of him; For the understanding being throughly and truely convinced of his excellencies, the affections necessarily follow, and stirre up

up proportionable endeavours for the receiving of him. And what is the cause that men doe not receive Christ, but the ignorance of his worth. *John 4. 10. If thou knewest the gift of God, and who it is that saies to thee, Give me to drinke, thou wouldest have asked of him, Rom. 10. 3. For they being ignorant of Gods righteousness, have not submitted themselves unto the righteousness of God.* Mens ignorance of Christ, breedes in them a low prizes, and abase undervaluing of him, and therefore every vile thing is preferred before him. It was a vile sinne which

is complayned of, *Amos 2. 6.* That they sold the righteous for silver, and the poore for a paire of shooes. A vile sinne that *Ioel* complaines of, *Ioel 3. 3.* They have cast lots upon my people, and have given a boy for an harlot, and sold a girle for wine that they might drinke. It was a vile sinne in *Judas*, that he sold, and prized Christ at thirty pieces: *A goodly price that I was prized at of them.* *Zech. 11. 13.* It was the price at which slaves were prized. *Exod. 21. 32.* Now if so base a thing in the *Israelites* to prize the righteous, and the poore so basely as to sell them for

for old shooes, to sell a boy for an harlot, if in *Judas* to prize Christ but at thirty pieces, what is it then to prize Christ under old shooes, to sell him for an harlot, for wine, for uncleane and drunken lusts? And yet thus is Christ prized by men, men will sell him for old shooes, for an harlot, for a pot, for a peney. So basely is the precious Lord of Glory vili-prized by sinfull men. And because men so woefully undervalue him, and esteeme so basely of him, therefore it is they receive him not, for who would trouble himself to bee at that paines that is

required in the receiving of Christ, that doth not prize him above thirty pieces, above an harlot, above wine, above old shooes. Now, as this base under-prizing of Christ makes men neglect the Receiving of him, so certainly when men once have the eye of faith to see. The due worth, and the true excellencies of Christ, then will they bestirre themselves for the receiving of him. See Mat. 14. 35. 36. And when the men of the place had knowledge of him, they sent out into all the countrey round about, and brought unto him all that were diseased, and besought him

him that they might only touch the hem of his garment. So, had men now but the knowledge of Christ, and knew how rich, how pretious a Christ he were, they would flocke thicke and threefold after him, and be earnest sutors that they might receive him. It is Christ's pretiousnesse well viewed by faith that fitches men in unto him.

1 Pet. 2. 4. As therefore wee would frame our soules to the Receiving of Christ, so study Christ, study his excellencies, view his beauties. It is a noble study to study Christ: The Angels in Heavē are students in this

Divinity, they desire to looke into, to prie into these things. 1 Pet. 1. 12. It is the same word that is used of *Johns* looking into Christs grave. *John* 20. 5. *And hee stooped downe and looked in*, because he would throughly see how things were, he stooped downe to look wishly and narrowly; with such earnestnes, with such desire looke the blessed Angels into the mysteries of the Gospel, they stoope downe, and looke into them. They doe not onely study, but wondrous hard doe they study the unsearchable Riches of Christ; If the Angels have benefit by Christ, yet what

what is their benefit to ours ? Christ came for us, was Incarnate, and crucified for us, how much more concernes it us to looke into these things then the Angels. The looking into the Arke cost them ful deere. *1 Sam. 6. 19.* It is our undoing that now wee doe not looke into the Arke. It was death for the *Kohathites* that were Levites to looke into the Sanctuary , and see the holy things. *Numb. 4, 4. 20.* But now it is otherwise, God now under the Gospel hath unveyled all the holy things, and the very Arke which was in

the holy of holies is to be
seene. *Apoc. 11. 19.* It is
our sin, and it is our death
not to pry now into the
Arke. *2 Cor. 4. 3.* *If our
Gospel bee hid, it is hid to
them that perish.* Pry there-
fore into the Arke, and
there see the treasures of
all grace, and good laid
up, so fixe thine eye upon
these treasures, as thou
mayest be stirred up to an
holy covetousnesse, and
greedinesse of Receiving
them.

2.

Secondly, The faith
that will receive Christ,
must worke as *an hand*:
And it must doe a double
worke of the hand.

1. *First*, faith must stretch
out

out it selfe and *reach* out it selfe to Receive Christ. If a man would Receive Christ, he must doe in this case as Christ spake to him *Marke 3. 5.* *Stretch forth thine hand.* This stretching forth of the hand, is upon the sight of Christ's excellencies to stirre up in our hearts stronge, vehement, restles, and affectionate desires after him. *Cant. 8. 2.* *Oh that thou wert as my brother, that sucked the breasts of my mother:* Oh that I had this pretious Lord Christ, oh that hee were mine, that I were possessed of him. This is the *lifting up of the doores and gates.* *Psalme 24. 7.* When the

the soule is lifted, and raised up after Christ in strong desires to enjoy him, these desires are the reaching, and stretching forth of the hand to receive him. And such a reaching out of the hand of the soule shall not misse of Receiving Christ, Mat. 5. *Blessed are they that hunger, and thirst after Righteousnesse, for they shall bee filled.* Therefore they shall receive, or else how bee filled; It is as if hee had said, Blessed are they that stretch out their hands, for they shall receive. Apoc. 22. 17. *Let him that is a thirst come, & whosoever wil let him take the water of life freely.*

freely. Thirst will make a man reach, and stretch forth the hand for water, and *Reaching* helps to *Receiving*. The law of God was, *Deut. 24. 15.* that a poore man should receive his pay at his day, and see what is one reason for it. *Because he lifts up his soule unto it*; that is, he sets his heart upon it with a strong desire to receive it, & therefore God would not have him disapointed. Now surely God will not deale worse with a poore soule: then he would have them deale with a poore man. If a poore man that hath lifted up his soule in de-sires after his hyre must not

nor bee disapointed, but must receive his hyre; then surely when God sees a poore soule **lift** up it selfe, and reaching out it selfe in its desires after Christ, hee will not have it disapointed of Receiving Christ. What comparison betweene wages desired, & Christ desired? The Lord that will not in his goodnessse have the desires of poore inen, will much lesse suffer the desires of poore soules after Christ be deceived.

2. *Secondly*, Faith as the hand, must **lay hold** upon, take, claspe about, and fasten upon Christ offered, Wee see *Luke 2. 26.* that

Symeon

Symeon had it revealed unto him that he should see the Lords Christ. And when Christ was brought into the Temple by his parents, he doth view him, and lookes upon him; but yet that would not satisfie him, to see him, but verse 28. *Then he tooke him up in his armes.* Faith doth as Symeon did, It not onely viewes, and sees Christ, and his worth, but seeing him it reaches out after him, and takes him up in her Armes, clasps about him, and holds him fast for her owne. And hence is the Phrase of Receiving Christ. *John 1. 12.* And Receiving the promises.

I Tim.

1 Tim. 1. 15. and the phrase of *embracing the promises. Heb. 11. 13.* And *Laying hold on eternall life. 1 Tim. 6. 12.* And this act of faith in Receiving Christ, is that, *Cant. 8. 2.* *I would leade thee, and bring thee into thy mothers bosome.* When God offers Christ in the Gospel a Lord, and a Saviour, and wee take Christ for our Lord, and Saviour, then doe wee receive him. Behold, saies God, I offer you Christ to bee your Lord and Saviour, Now then comes faith and hath a double act.

I.

An Act of the understanding, by which as the eye of the soule it sees as the

the Necessity , so the worth, and price of Christ. Here saies faith, I see a very precious Christ, I see wonderfull worth , and excellency in him , I see he is well worth the looking after , well worth the having, and Receiving.

An Act of the will. And that is twofold , *first*, as the hand of the soule to *reach* and *stretch* out it self after Christ in vehement and strong desires after him. Here faith saies, oh that I had this pretious Christ, oh that this pretious Christ were mine ; oh that upon any termes my Soule might enjoy him. *Secondly*, as the hand of the

the soule to *lay hold* upon,
to apply , and take Christ
offered. Here faith saies,
This pretious Christ I doe
willingly, and gladly re-
ceive, I lay hold upon him
as my Lord, and Saviour.
Behold Lord, as thou of-
ferest him unto me, so doe
I receive, and take him,
My Lord, and my God ;
Welcome Lord Christ, I
claspe about thee with
both mine armes. And
thus by these two Acts
of faith is Christ received
into the heart.

CHAP.

C H A P. IX.

*How to know, whether wee
have Received Christ
already.*

IF Christ must bee received, then try wee, and examine wee our selves whether wee have received him or no. It concernes every man to examine himselfe whether he be a true Christian or not. No man is a true Christian till Christ bee received, therefore as it concernes us to try whether wee bee true Christians or not, so it concernes us to try whether wee have received Christ or not.

How may it be knowne whether

Qnest.

whether Christ bee received or no?

Answe.

It may bee knowne by divers things. Try it by these.

1.

First, by this in the text. As ye have Received Christ Jesus the Lord. Marke them what they doe that truely receive Christ. They that truely receive Christ, receive him not onely a Christ Jesus, but they receive him also a Lord Jesus, a Christ the Lord. They receive him not onely a Saving, but a Ruling Christ. They that receive Christ indeede, receive him as God offers him in the word, now hee offers him an whole Christ to save and

and rule both, 2 Cor. 4. 5. We preach Christ Jesus the Lord, we preach, and offer him to you a Christ Jesus, a Saving Christ, a Christ to save, and we preach, and offer him to you Christ the Lord, a Ruling Christ, a Christ to Rule. Christ is called the Lords Christ. Luk. 2. 26. till hee had seene the Lords Christ. Our Saviour tells us, Mat. 24. 24. that there shall arise false Christs. And the world is full of false Christs, Idoll Christs, Christs bred in the braines of Ignorant heads. Now a mans care should be to receive a true Christ, the Lords Christ. But how should

whether Christ bee received or no?

Answe.

It may bee knowne by divers things. Try it by these.

I.

First, by this in the text. As ye have Received Christ Jesus the Lord. Marke them what they doe that truely receive Christ. They that truely receive Christ, receive him not onely a Christ Jesus, but they receive him also a Lord Jesus, a Christ the Lord. They receive him not onely a Saving, but a Ruling Christ. They that receive Christ indeede, receive him as God offers him in the word, now hee offers him an whole Christ to have and

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should one know the Lords Christ from the false and Idol Christ of the world? What a kind of Christ is the Lords Christ? See Zech. 6. 13. *a Priest upon his throne.* That is expounded by two places. *Acts 2. 36.* God hath made Jesus both Lord, and Christ. *Acts 5. 31.* He hath exalted him to bee a Prince and a Saviour to give Repentance, and for-givenesse of sinnes. A Saviour to give for-givenesse, and a Prince to give Repentance; A Saviour to give pardon of, and a Prince to give Power against sinne. So then, the Lords Christ which he offers is the Lord Christ,

Christ, not onely a *Saving*, but a *Ruling*, not onely a *pardoning*, but a *Reforming* Christ, not onely a Christ with a *sacrifice*, but a Christ with a *Scepter*, and a *Crowne*, not onely a Christ with *blood*, but a Christ with *water*. *I John 5*. Now then if wee have received Christ, wee have received him such an one. Hath Christ then, whom thou sayest thou hast received, hath hee wrought *Repentance*, *Mortificatio*, *Sanctification* in thine heart? Hath that Christ whom thou hast received a *crowne* on his head, a *scepter* in his hand, a *throne* in thine heart? doth he

hee rule, and Lord it in
thine heart, so as thine
heart is swayed, and thy
life ordered by his com-
mands? If it be thus, then
hast thou indeed received
Christ into thine heart.
But this evinces it, that
many have not recei-
ved *Christ*, many beare
the name of *Christ*, and
have taken up the profes-
sion of his name, but yet
they have not received
him into their hearts.
They have a *Christ* of their
owne framing, a *Christ*
forged in their own fancy
What, not received *Christ*?
yes, God forbid but that
they should have received
Christ withall their hearts.

Well,

Well, looke a little upon the *Christ* they say they have received. Looke upon his head : Is their *Christ* crowned ? Looke upon his hand, Is their *Christ* Sceptred ? looke into their hearts, Is their *Christ* throned ? What Lordship hath he ? what dominion doth hee excercise in their hearts ? Not a whit, for all the *Christ* they have received, there is no Repentance, no Mortification, no Holinesse, no Obedience, for all the *Christ* they have received, they are earthly, covetuous, full of uncleane lusts, drunkards, swearers, profane and loose. Bee it knowne unto all such that

G they

they have not received the *Lords Christ*, because they have not Received the **Lord Christ**. It is a false **Christ** they have received, It is the Libertines **Christ**, the carnall Gospellers **Christ**, an **Antinomian Christ**, a crowneles, scepterles, thoneles **Christ**.

Object. I but you ^{doe} his wrong, wee doe receive *Christ*, and hope, and desire to be saved by him alone.

Answ. Nay, you doe *Christ* wrong: It is true indeede that you doe not say wee will not have this man to save us, to pardon us, to deliver us from hell, so you doe not refuse him.

But

But yet you say as those wretches, *Luke 19. 14.* *We will not have this man to reigne over us:* And thus you receive him not, thus you doe refuse him; you put a reede into his hand, and a crown of thornes upon his head: Therefore it is a cleare case that every impenitent, unsanctified, disobedient person doth not, hath not received Christ. Thou wilt receive him to save thee, but rule thee hee shall not; Thou likest him for a *Jesus*, but a *Lord Jesus* thou likest him not. *Is Christ divided* saith the Apostle, *1 Cor. 1.* This is to receive a *divided Christ*. They did

G 2 wretch-

wretchedly to part *Christ's* Rayment, but they doe more wretchedly that will part, and divide *Christ* himselfe, that will divide his *Kingdome* from his *Priesthood*, that will receive him for a Saviour, but not a Prince, that will receive him an un-throned Priest. It is an whole *Christ* that must be received. Hee that receives not all, receives none at all.

2.

Secondly, by that, *John 1. 12*, with verse 16. *To as many as received him*. There were then that did receive him. How were they knowne? *Of his fulnesse*, *wee have all received Grace*

Grace for Grace. So then here are two things. *First*, They that receive Christ receive of his fulnesse, and are in their degree filled with Christ. They that receive Christ, receive of that, yea receive that in their measure which is in him : *of his fulnesse wee receive*. *Secondly*, they receive of his fulnesse Grace for Grace, as the child hath all parts answerable to his Father from whom he receives life, and being, as the waxe receives print, for print answerable to that which is in the seale. So that a man that receives Christ, not onely in the generall receives of

G 3 that

that with w^{ch} *Christ* is filled but in his degree and measure receives of every grace that is in *Christ*. *1 Joh. 4. 17. As he is, so are we in this world.* All Christians that have received *Christ* in this world are as he is, They have, and beare upon them the prints, stamps, Impressions of the same graces that are in him. That as *Salomon* speakes in another case, *Prov. 27. 19. As in water face answers to face,* so a Christian receiving *Christ*, answers to him face to face, beares his Image, the stampe, and impression of his graces, for *Christ* once received, and entertained into the heart, is an assimili-

assimilating *Christ*, an altering, changing *Christ*, that turnes every soule into the likenesse of himselte. *Christ* wee saw before was received both by the eye and hand of faith. The receiving of *Christ* by the eye when hee is indeede received, it works strangely, 2 Cor. 3. 18. The vision of *Christ* by the eye of faith is a transforming vision. As the blessed vision of *Christ* shall make us gloriously like him, 1 John 3. 2. *Wee shall bee like him, for wee shall see him as he is.* So also the sight of *Christ* by faith doth make us gratioufly like him, holy, heavenly,

G 4 spiri-

spirituall, full of goodnes, zeale, love, compassion, &c. Now if the seeing of *Christ* by faith will worke such changes, such assimilation, such conformity to *Christ*, what will then the Receiving of him, & the taking him home into our hearts, and soules doe ? How much more will that transforme a man into the Image of *Christ* ? By this then may men bee tryed whether they have received *Christ* or no. If thou have of Christ's fulnesse, if with *Stephen*, *Acts 6. full offaith and the Holy Ghost*, if with the *Romans*, filled with knowledge and all goodnes. *Rom. 15. 4.* If as the *Colofians*

lofians

losians, Col. 1. 9. then thou hast received of Christ's fulnesse, and having received of his fulnesse, thou hast received Christ, for none can receive of his fulnesse till they have received him. If thou have in thee the Graces that are in Christ, Grace over against Grace, meekenesse, Humility, Heavenly mindednesse, Love, &c. which were in him. This Grace for Grace, argues that thou hast received of his fulnesse, and so hast received himselfe. If thou be changed, conformed, and transformed to his Image, thou hast received him. But this shewes how many

G 5 have

have not received him. They are full indeede, but of what are they full, and with what are they filled. They are full as they. *Rom. 1. 29.* as he *Act. 5. 3.* *Act. 13. 10.* full as they. *2 Pet. 2. 14.* eyes full of adultery, hearts full of worldlines, and earthlinesse, heads full of wine and strong drinke, mouthes full of oathes and cursing, hands full of blood. Now is this the fulnesse of Christ? Is this of the fulnesse of Christ, or of the fulnes of the devill? Have men againe received Grace for Grace? Christ was Humble~~4~~, they are proud; Christ was compassionate, they mercilesse, Christ

Christ was loving, they are hatefull, and hating one another; Christ heavenly, and spirituall, they earthly, and carnall, &c. Is this Grace over against Grace? or vice or gracelesnes over against Grace. Art thou in this world like unto Christ? and did hee live as thou now dost: of Christ's fulnesse therefore have not men received, neyther yet have they received *Christ* himselfe.

*T*hirdly, they that receive Christ receive him in that way, and in those meanes wherein God offers him, yea and withall their hearts receive that, wherein

have not received him. They are full indeede, but of what are they full, and with what are they filled. They are full as they. *Rom. 1. 29.* as he *Act. 5. 3. Act. 13. 10.* full as they. *2 Pet. 2. 14.* eyes full of adultery, hearts full of worldlines, and earthlinesse, heads full of wine and strong drinke, mouthes full of oathes and cursing, hands full of blood. Now is this the fulnesse of Christ? Is this of the fulnesse of Christ, or of the fulnes of the devill? Have men againe received Grace for Grace? Christ was Humble, they are proud; Christ was compassionate, they mercilesse, Christ

Christ was loving, they are hatefull, and hating one another; Christ heavenly, and spirituall, they earthly, and carnall, &c. Is this Grace over against Grace? or vice or gracelesnes over against Grace. Art thou in this world like unto Christ? and did hee live as thou now doft: of Christ's fulnesse therefore have not men received, neyther yet have they received Christ himselfe.

Tbirdly, they that receive Christ receive him in that way, and in those meanes wherein God offers him, yea and withall their hearts receive that, wherein

wherein, and whereby Christ is received. God offers Christ to bee received in his word, and the ministry of the Gospell. They that receive Christ, receive his word, and in his word doe receive him. A man that will receive Jewels must receive the casket in which the Jewells are, hee that will receive such gold, and treasure must receive the purse & the chest in which the gold and treasure is. *Mat. 10.40. Hee that receives you receives me.* And how are they received? *verse 14. Whosoever shall not receive you, nor heare your words.* Therefore Christ's

Christ's ministers are received when their words are heard, and received; when the word is received, the ministers are received, and when they received, Christ is received. So here in the text; *As ye have received Christ.* How and when did they receive him? As ye have received Christ, and as *ye have been taught*, ver. 7. they received him when they were taught by the ministry of the Word. We see *Acts 2. 41.* that some received the word gladly. It was a good signe they received Christ, hee that receives the ordinance as that by which Christ is conveyed, and receives that

that truth in the word into his heart , that man receives Christ. Let men try themselves by this. Is Gods ordinance respected, and his truth received into thine heart : a good signe that Christ is received. But how many talke and bragge of Receiving *Christ* that despise his ordinance, and resist, and reject that truth therin dispensed. Be bold to conclude against such men that, they receive not Christ.

4.

Fourthly , Hee that receives Christ receives gladly all that belong to Christ, his ministers, his members, *Matth. 10. 40.* *Hee that receives you receives*

ceives me, and so likewise hee that receives mee, receives you. The *Galathians* had received Christ, and therfore see how *Paul* was received. *Gal.* 4. 14. *Ye received me as an Angel of God, yea as Iesus Christ.* A signe they received Iesus Christ. That as *Paul* speakes to *Philemon* of *Onesimus*. *Philem.* 17. *If thou count me therefore a partner, Receive him as my selfe.* So saies Christ to all that receive him of his Ministers, if you have received me, receive my ministers as my selfe. And so for his members. *Mat.* 10. 41. *He that receiveth a Disciple. He that receives Christ, receives a Disciple, receives him into love,*

love, fellowship, and communion. When a man entertaines, and receives a friend, he also entertaines and receives his servants. If the servants should not be received, but bee shut out, the Master would not thinke himselfe heartily received of such a man. Shal the triall be put upon this one thing ! Judge then whether Christ bee received by men in the world by their receiving his Ministers as his Ministers, his members as his members. *Ye suffer fooles gladly* saies *Paul. 2 Cor. 11. 19.* So men receive foolcs, fiddlers, jesters, players; they receive good fel-

fellowes, gamesters, drun-kards, swearers, &c. These men they receive gladly. But a Minister of Christ, and a member of Christ, as such an one, how gladly is hee received into our houses, and companies? As gladly as water is received into the ship: mens contempt, and scorne of these, testifies how they have received Christ.

Thus much for the Argument by which he pres-ses to the duty. The *Duty* followes, *So walke in him*. By walking he meanes a going forward in the waies of Godlines, for wal-king is a progressive mo-tion. Before we come to the

the duty ; first from the subjoyning this to the former, *As ye have received Christ, so walke.* Learne thus much.

C H A P. X.

Whosoever they are, that have indeed received Christ, they do walke in him.

They that Receive Christ eyther in the word, or in the Sacrament, they doe walk in him, that is, they doe in his strength walke in obedience and fruitfulnesse before God. True receivers of Christ, are walkers in Christ, Christ truly

truely received sets men on walking. As faith hath *an eye* to see Christ, and his excellencies, as it hath *an hand* to reach out, and to receive Christ, so it hath also *a foote* to walke in *Christ*. It is in this case as it was in that *Acts 3.* in the healing of the creeple, one that was lame frō his mothers wombe. Hee could not walke but was carried about, verse 2. Now Peter cures this man; And how the cure was wrought, he tells them verse 12. and 16. *Why looke ye so earnestly on us, as though by our owne Power, or holinesse wee had made this man to walke. The Name of Christ through faith*

faith in his Name, hath made this man strong, yea the faith which is by him hath given him this perfect soundnesse. It is said v. 7. That his feet & ankle bones receiv'd strenght, and he leaping stood, and walked and entred into the Temple leaping and walking. So then the creeple by faith receiving Christ into heart, verse 16. doth receive stength into his limbes to leape, and walke, yea so as vcrse 9. *All the people saw him walking.* Now just so it is Spiritually with all that receive Christ. Though before they were errant creeples, creeples from the wombe, that could not stirre one foote

foote in the waies of God, yet when once by faith they receive Christ into their hearts the, feete and anckle bones of their soules immediately receive strength, and they presently fall to walking, so that all the people may see them walking, doing those duties, performing that service and obedience which before they did not. There was another creeple healed. *Acts 14. 8.* who was a creeple from his mothers wombe, who had never walked. Hee heares Paul preach verse 9. Paul sees that hee had faith in him to bee healed, and thereupon bids him stand upon

upon his feete, *And hee leaped and walked.* verse 10. So it is true spiritually, though a man have beene a creeple all his dayes, one that never walked, never did any duty of obedience since hee was borne, yet when once a man hath faith, and by faith hath received Christ: Christ by faith received will make such an one walke, as never walked before. Wee shall see that amongst other things our Saviour did, it was usually one thing with him to *heale the lame*, and to set them *on walking.* Mat. 15. 30. 31. And Mat. 21. 14. The miracles, & cures that Christ wrought

wrought upon mens bodies, were but to teach what a Christ hee should bee Spiritually to mens soules. It taught that Christ received into the soule should presently cure the lamenesse thereof, and being once received hee makes lame soules walke that never walked before.

So *Roms. 8. 1.* *There is no condemnation to them that are in Christ Iesus.* When we are in Christ, then hee is in us ; Then he is in us, and wee are in him when we receive him. But what kinde of persons are they that are in Christ, & Christ in them , that have received Christ, who walke after

ter the Spirit. Therefore where Christ is received, hee sets men awalking in the duties of holinesse, and obedience. When wee receive Christ, as hee abides in us, so we abide in him. Now when a man hath received Christ, so as he abides in him, what will that man doe? See *1 John 2. 6. He that sayes he abides in him, ought himselfe also to walke.* And how must hee walke? *Even as he walked.* Christ was a walking Christ, and so every christian that hath received Christ must bee a walking christian. And must, and will walke in that way in which Christ walked. And the

the reasons of this are two.

1. That *1 John 5. 12.*
Hee that hath the sonne hath life, hee that hath not the sonne hath not life. Hee that receives the son receives life, life from Christ cannot be idle, and asleepe, but it is active, stirring, and full of motion. Where Christ is received, spirituall life is received, and spirituall life will set a man awalking, & a working, *Gal.5.25.* *If we live in the Spirit, let us also walke in the spirit;* So that where there is spiritual life, there is spirituall walking, And where Christ is received there is spirituall life, for *hee that hath the Son hath*

H life,

life, And hee that hath received the sonne *hath the sonne*, for we come to have him by receiving of him. It is possible that in nature a man may have life and yet not walke, but where spirituall life is, there will bee walking. Christ received, lives in us. *Gal. 2. 20.* And as he lives so he walkes in us, and makes us walke in him.

2. Because Christ being received, the Spirit of God is received also, as we saw before. Now, the spirit of God being received, hee will make us walke in duties of obedience. *Eze. 36. 27.* *I will put my spirit within you, and cause you to walke*

walke in my statutes. Christ received , the Spirit is received ; the spirit received causes a man to walke, so that where Christ is received a man must needes walke.

C H A P. XI.

*Trialls of Mens Recei-
ving of Christ.*

BY this, may men try themselves whether they have received Christ or not. Men heare the Gospell daily Preached unto them , and live under the Ministry of the word in which Christ is

H 2 offe.

offered unto them. Doe they receive Christ thus offered them : yes that they doe by all meanes, if you will beleeve them. Men frequently receive the Sacrament, and not one receives, but he hopes hee receives Christ into his heart. Now it deeply concernes us seriously to examine our selves whether in truth wee have received Christ or no, after so much use of his Ordinances. If under so much Preaching, and after so much receiving the Sacrament, wee have not received Christ, we are in a miserable condition. Let us therefore after so much hearing,

hearing, and receiving, examining our selves whether wee have received Christ, or not. How shall wee then know it? This is a sure thing, where Christ is received it will be seene, and may bee discerned. We shall see *Mar.* 7. 24 that Christ entred into a house, and would have no man knowe it, but, saies the text, *he could not be hid.* Where ever Christ is then, hee cannot bee hid. He could not be hid in the house into which hee was received, but hee was heard of, hee was seene, and taken notice of. And if hee could not bee hid in the house into

which hee was received, then much lesse can he bee hid in the heart into which he is Received. It is a thousand times easier to hide him in an house then to hide him in an heart. If therefore ye have received Christ he cannot be hid ; why so ? Because, where hee is received hee sets men a walking in him, and in the waies of godli-
nesse. Well then, If wee walke in Christ, if wee walke in obedience to Gods commandements, if we walke holily , and religi-
ously, then here is matter of sweete comfort unto us. Certainly such as walke in Christ have received him.

him. As wee cannot receive him, but wee must walke in him, so we cannot walke in him, but we must receive him. Our walking in him is an infallible evidence of our receiving him. But on the contrary, this shewes how few have received Christ in the Word and Sacrament, because so few doe walke in him. Doe but consider what your walking is. Doe not men walke as *Ephes. 2.*

2. Ye walked according to the course of this world, according to the prince of the power of the ayre, the spirit that now workes in the children of disobedience. Doe not men walke as Ephes. 4.

17, 18. As the Gentiles walke in the vanity of their mindes, having their understanding darkened &c. Doe not many walke as they, Philip. 3.

18. 19. Many walke who are the enemies of the crosse, whose God is their belly, who mind earthly things. Doe not many walke as 1 Pet. 4. 3. When we walked in laciviousnesse, lusts, excesse of wine, revellings, banquettings, and abominable Idolatries. Doe not many walke in these walkes, and yet talke of receiv-
ing Christ ? In Gods feare, Judge whether such walking, bee walking in Christ. Call yee walking in the lusts of the flesh, the lusts

lusts of the world, the lusts of the divell, call ye this a walking in Christ; If wee would professedly walke out of Christ, what would we, or could we doe other? Lay together *Eph.* 4.17.18. with 20.21. If such walkers have not in truth learned Christ, then have not such walkers in truth received Christ. Let such walkers in their consciences judge whether such walking bee walking in Christ, or in Satan. And do they that receive Christ walke, in Satan? Let all such know once for all, that all their hearing, and receiving the Sacrament notwithstanding they have not received Christ. A

H 5 wal-

walking in Christ, will proove a receiving of Christ, if no walking in him, then no receiving of him.

Now more particularly for the Duty. *Walking*, that is going on, and forward in duties of Religion, and obedience, and walking *in him*, that is by his power, and strengeth, or *In him* that is according to his will, or patterne. Learne hence.

CHAP.

CHAP. XII.

It is a Christians duty to walke in CHRIST.

*I*t is the duty of a Christian to walke, to be in motion, in a progressive motion, and going forwards. A christian must not bee a talker, a talker onely, but he must be a walker. It is easie to talke of Christ, though that be more then many will doe, but it is not so easie, nor so ordinary to walke in him. It is a good signe of a mans being in Christ. *Rom. 8. 1.* *No condemnation to such as are in him.* But how may they bee knowne that are in

in him? *They walke after the Spirit.*

It is a sure signe, and evidence of spirituall life. *Gal. 5. 25. If we live in the spirit, let us also walke in the spirit.* If we see a man walk, we are sure he is alive.

It is a signe a man is in spirituall health. *Arise* saies Christ to the palsey man, *Take up thy bed and walke.* *Luke 5.* It was a signe he was healed when he could walke.

Sick men that keepe their beds cannot walke. It is a signe that men have their spirituall sight, and limbes, when they can walke. The lame, and the blind, cannot walke,

walke. Ignorant persons are blind. Men that are bodily blind can, and doe walke, but it is impossible for men spiritually blinde to walke, because it is impossible to walke but in the way, and impossible to walke in the way when it is not seene. And lame persons wanting limbes, and leggs, as blind persons want eyes, neither can they walke, but when men walke, it is a sure signe that they have their eyes, their leggs, their health, and spirituall life.

It is a signe of spirituall strength. A child hath life but cannot walke, because it is weake, and wants strength,

strength, but as it growes strong, so it gets ability to walke. And when a child can once walke, it is a signe it hath naturall strength. So here, if wee have some seedes, and beginnings of spirituall life, yet wee are but babes, and infirme weakelings till we can wealke. But when once we doe walke it is a signe that wee are growne in grace, & have gotten some mea-
sure of spirituall strength.
*zech. 10. 12. I will stren-
then him in the Lord, and
they shall walke up and
downe in his Name.* When
therefore men walke up
and downe in the name of
the Lord, it is a signe they
are

are strengthened in the Lord.

It is a signe of Communion with God, and benefit received in the use of his ordinances the word and Sacrament. *Gen. 29. 1.* *Then Jacob lifted up his feete, and walked, and went on his journey;* Then, namely after the sweete communion he had with God in *Bethel.* And so when wee lift up our feete, and walke, with renewed vigour, and strength, it is a signe we have had fellowship with God in his word, and Sacrament. *I say 2. 3.* *Hee will teach us his waies and wee will walke in his pathes.* It is a signe that God him

himselfe hath had the teaching of us , and that in the ministry of the word, we have had communion with him when once we fall a walking. So here in the text , *walking* in Christ is made an evidence of *Receiving* Christ. Then may a man bee knowne to have received Christ in the word and Sacrament , when upon these duties done a man sets to walking.

Vse.

It condemnes such as will be christians, but walk not. The world is full of talkers , but walkers are rare to bee found. Religion must be in the tongue, and it is that should bee talked

talked of, though many men are more ashamed to have holy & good speech come from them, then to have oathes, and filthy cōmunicatiō fall from their mouthes. I doe not cōdemne talking of *Christ*, talking of Religion; Take & spare not, but yet walke withall, adde walking to your talking, and then are ye right christians indeed. Set your feete on worke as well as your tongues, and then yee shall bridle the tongues of enemies. It condemnes also Sedentary christians that set them downe, and sit still. Sitting is for heaven. That is

is the *Rest that remaines for the people of God*. But this life is no *Resting*, but a *walking* life. Wee must not thinke of sitting, till wee come to *sit upon thrones*, till wee come to *sit downe with Abraham, Isaac, and Jacob in the Kingdome of God*. It condemnes also such kinde of Christians that have some times some fits of goodnes, but goe not on. They have their good words, but they are soone over. This is not to walke, walking is a constant continued pace in good. A theife may sometimes walke on in the high way, but hee will not stay long in it, but quick-

quickly turnes aside into one by way or other, wheras the honest traveller keepes on, and goes on an end till he comes to his journeys end. It is one thing to walke on in the waies of God, and another thing to take a few steps, and out againe. Such are no walkers. A godly man who for his settled course walkes on in the waies of obedience, may sometimes through temptation, and infirmity step aside into the waies of sinne, yet for all that he cannot bee said to walke in those waies. *Psal. 1. 1. Hee walkes not in the counsell of the ungodly.* And so a morall or a wicked

wicked man may sometimes be in a good duty, or a good way, but yet because his constant course bends, and goes another way, he cannot bee said to walke in the waies of God.

And so much for the first thing exhorted unto. The second followes. To bee *Rooted* in Christ, to a stability, and steadfastnesse in the profession of Christ. verse 7. *Rooted in him.* It is a metaphor taken from trees. Trees have no stability, nor firmenesse unlesse they roote into firme earth, neither have wee any firmenesse unlesse wee roote deepe in Christ.

Christ. The point wee
learne hence is this.

CHAP. XIII.

It is not enough for a Christian to profess, and beare the Name of Christ, but he must bee Rooted in him.

Christians must bee Rooted christians. Christ is the soyle of a christian soule, and a christian soule must Roote in this soyle. That looke as Bildad speakes in another case of a wicked mans outward estate, and flourishing in the world. Job 8. 17. His Roots

*Rootes are wrapped about the
heape, and sees the place of
stones ; that is , hee rootes
deeply, and spreads about
his roots, like a tree that
hath its Rootes folded in
the earth, & whose rootes
run in amongst the stones,
so should it be with a chri-
stian : He should so roote
into Christ, that his rootes
should wrap about the
heape, wrap about Christ,
hee should have a folded
roote in Christ. Christ is
a Roote. Apoc. 12. 16. *I
am the Roote and offspring of
David, the Roote, and
Branch of David.* How
can Christ be both roote
and Branch ? Wee reade
of the Roote of Jesse, *I say**

II.

11. 1. And Christ is called the *Branch*. Zech. 6. 12. Behold the man whose name is the *Branch*. If *David* then be Christ's Roote, and Christ his *Branch*, how is Christ the Roote of *David*, and *David* and all the faithfull his *Branches*. John 15. 5. *I am the vine, the vine roote, and yee are the Branches?* And yet both these are true; That Christ is both the Roote, & Branch of *David*. Take him in his humane nature, according to the flesh, and he is the *Branch of David*, for he was made of the seede of *David*, according to the flesh. *Romans 1. 3.* But consider him in both natures

tures joyntly in one person, and so he is the *Roote of David*, and of all the faithfull. And as hee is the Roote, so should all the faithfull roote themselves into this Roote, *Rooted in him*. Hee is the Roote into which all true christians must root themselves. And that upon these reasons.

First, All true Christians must grow. It is that which is often called for in Scripture. 2 Pet. 3. 18. *Grow in Grace*, Pet. 2. 2. that ye may grow. There is nothing that doth more evidence the Truth of Grace, then the growth. Then a christian may have good

good evidence that hee is a true Christian, when he is a growing christian. And a man that growes not in Grace, and goodnesse, may justly question the truth of his Grace and goodnes, the truth of his christianity. So that it much concernes a christian to grow. Now looke how much it concernes a christian to be a growing Christian, so much it concernes him to be a Rooted christian, to be Rooted in Christ. Because unlesse a man bee rooted in Christ, it is impossible hee should grow. Wee see in nature that plants, and trees first roote before they grow, & their

I growth

growth followes after their rooting. So much appeares by that comparison. *Job 8. 16. 17. He is greene, and his branchis shoote.* And this comes from that which followes, *His rootes are wrapped about the heape.* Hee rootes, and therefore hee shoots. A tree cannot roote till it shoote. So *Ier. 12. 2.* the Prophet comparing wicked men to trees, *Thou hast, saith he, planted them, yea they have taken roote, they grow.* But first take roote, and then grow. So christians must grow, but yet before they can grow, they must first bee planted and take roote. God promi-

mises to make his Church grow , and her branches to spread, but with-
all hee promises to make her roote. *Hos. 14. 5. 6.*
I will bee as the dew unto Israel, he shall grow as the Lilly, and cast forth his rootes as Lebanon, his branches shall spread, &c. Ne-
ver can a christian grow as a Lilly, though hee be un-
der daily dewes , nor his branches spread unlesse he cast forth his rootes as *Le-
banon* , as the trees , and Cedars of *Lebanon* . What
are dewes without Roots?
My Doctrine , saies *Moses* ,
shall drop as the Rayne , my
speeche shall distill as the dew.
Deut. 32. 2. Though a man

live under the dew of the ministry, which is a good meanes of growth, yet if he want a Roote in Christ he will never grow. The deeper a tree is Rooted, the more it growes. The greater the roote, the deeper, and wider it spreads it selfe, the greater is the procerity of that tree. A bush growes, but growes not to the height that a Cedar doth, nor to the greatnessse an oake doth, because the roote of a bush is but small. It rootes not as an oake, as a Cedar, and therefore rises not, spreads not as doth an oake, or a Cedar. Wee see divers sizes of christians, some greater

greater, some lesser, some higher, some lower trees of Righteousnesse. What may the reason of it bee? Are they not all set, and planted in the same soyle? Is it not the same Christ that feedes and nourishes them all? It is so, and yet these trees though al set in the same soyle, all fed by the same sap, yet are they not all of the same height & bignesse: And the reason is, because they all roote not alike. Some root deeper then others, some spread out their rootes further then others, and as every one rootes, so every one growes. See how the Psalmist speakes, *Psal. 80. 9.*

10. of that vine. It filled the land, the hills were covered with the shadow of it, the boughes thereof were like the goodly Cedars, &c. And all came from this, Thou causedst it to take deepe roote. So that the deeper roote, the ~~greater~~^{greater} growth ; And so in this case, the deeper root we take in Christ, the greater growth we have in Christ, & grace. Inasmuch then as every christian is bound to grow, & there is no growth without a root, therefore must every christian root in Christ. Every christian is bound to grow exceedingly. 2 Thes. 3. therefore it concernes a christian not only to bee rooted, but to be deeply rooted in

in Christ, because so as we roote, so we grow proportionably. The deeper roote the greater and fairer growth.

Secondly, All true christians must beare fruit. What called for more frequently. Matth. 3. Bring forth fruit. Hereby wee glorifie God. John 15. 8. Hereby we give evidence that we are Christs Disciples. John 15. 8. Hereby wee give evidence of our union with Christ. John 15. 5. It is a dangerous thing not to bring forth fruite. John 15. 2. Mat. 3. 10. A matter therfore of greate necessity to bring forth fruit. Now it is impossible to bring forth the

2.

fruits of grace, and the spirit unlesle wee bee rooted in Christ. In nature no roote no fruite. *Hos. 9.16.* *Their roote is dried up, they shall beare no fruit.* There must bee a roote before there can be fruite, as *Ier. 12. 2.* *Thou hast planted them, they have taken roote, they bring forth fruit;* but first, have taken roote. And that speech shewes as much. *2 King. 19. 30.* *They shall yet againe take roote downward, and bring forth fruit upward.* So it is in this case: No spirituall roote, no spiritual fruite. *Iude. 12.* *Trees without fruit, pluckt up by the rootes.* What wonder that they were
fruitles

fruitlesse, when they were
rootelesse, they must needes
bee without fruit, when
they were without roote.
On the contrary, a godly
man he is fruitfull because
he is rooted in Christ, and
therefore fruited, because
rooted. *Jer. 17. 8. He is a*
tree that brings forth fruit in
a time of drought, in a time
of heate he is fruitfull. And
marke whence it comes,
He shall be as a tree planted
by the waters, that spreads
out her roots by the river.
He is rooted in Christ, and
therfore fruited by Christ.
To which purpose wee
may allude to that, *Prov.*
12. 12. The roote of the
righacons yeeldeth fruit. It is

I 5 not

not the *Branch* of the righteous that yeelds fruit, but it is the *root*. It is *Christ* who is the roote of a righteous man, and when a man is rooted in him he yeeldes fruit. It is impossible for a branch without a roote to bring forth fruit. That was a miraculous, & extraordinary case, that *Aarons* rod cut off from the stock, & without a root did bring forth buds, and blossomes, & yeelded almōds. But in ordinary course it is a thing impossible. It is impossible for us to bring forth Almonds, grapes, or any fruit unlesse wee bee rooted in *Christ*. All fruit is from *Christ* the roote.

Phi.

Philip. 1. 11. *The fruits of Holinesse and righteousnesse which are by Christ.* So that then there being a necessity that a christiā bring forth fruite, and that there can be no fruit unlesse hee bee rooted in Christ, it is therefore a thing of absolute necessity that a Christian bee rooted in Christ.

Thirdly, A Christian must persevere, and bee stable in the truth, must hold out, and continue. It is still called for. Col. 1. 23. The promise of salvation is made to such as persevere. *Hee that perseveres to the end shall be saved, Mat. 24.* It is made the note

3.

of

of a true christian. *John 8. 30.* And it is that which at the last day will fill our hearts with infinite comfort, and confidence. *1 Ioh. 2.28.* Now it is impossible a man should persevere, and continue unlesse he be rooted in Christ. Boughes pluckt off from trees being set in water may looke fresh and greene for two or three dayes, but because they have no roote, they quickly decay, and dye. A stake, or a post is pitched in the ground, but yet because it hath no roote, it is easie to wriggle, and plucke it up, and carry it whither one will. But now it is not so with a great tree

tree, there a man may tug, and plucke withall his might, and not get it up. Set a teame of horse to an oake, and they cannot stirre, nor move it. And what is the reason of this difference, but because the tree hath a roote that fixes, and fastens it in the earth, and the stake or post hath none. The stony ground made a faire shew, it sprang quickly, gave fayre and good hopes, but yet it came to nothing, but soone vanisht; and what might the reason be? See *Matth. 13.6. 20.21. Luke 8. 13.* want of roote was their bane, they had no roote in Christ, and therefore

fore endured not. The tree that is rooted, though heate, and drought come yet ceases not yeelding fruite. *Ier. 17. 8.* Let a man make ever so faire a profession of faith, love, zeale, &c. yet if that man bee not rooted in Christ, that man will wither, vanish, and come to nothing, specially, if the Sunne arise, and there come a time of heate. It is said of a righteous man, *Prov. 10. 25.* *That hee is an everlastinge foundation,* hee stirres not, moves not, is not a reede shaken with the winde. How comes it about that neither heresies, nor persecutions, one thing nor

nor another stirres him, but he is Immoveable? See *Pro. 12.3. The roote of the righteous shall not bee moved*, hee hath a roote, hee is rooted in Christ, and therefore is not moved. So here the Apostles drift is to perswade the *Colosians* to perseverance, and exhorting them thereunto he wishes them *to bee rooted in Christ*. So that inasmuch as Christians ought to persevere, and that cannot bee done unlesse a man be rooted in Christ, it is therefore of necessity that a man bee rooted in Christ.

Fourthly, See what the Apostle saies *Heb. 3. 14. Wee are made partakers of Christ*

Christ. That is a pretious
blessing: It should be the
ayme of every christian.
And indeede a man is no
christian indeede till he be
made a partaker of Christ.
Wee come to the Lords
Table for this end to bee
partakers of Christ. Now
we cannot be partakers of
Christ till we be rooted in
Christ. There is no participa-
tion of Christ, till there
be a Radication in Christ.
No participation of *Christ*
in the Sacramēt till rooted
in him. A man may come
to the Sacramēt, & partake
of Bread and wine, may be
partaker of the Lords Ta-
ble, and yet if hee bee not
rooted in Christ partakes
not of Christ. Herbes and
trees

trees are partakers of the heart, of the strength, of the fat of the earth, and the moysture thereof, because they are rooted in the earth. So by beeing rooted in Christ, we come to bee partakers of him. See that same *Rom. 11.17*. *Thou wert graffed in amongst them, and with them partakest of the roote and fatnesse of the olive.* When a siance is engraffed into an olive, it partakes of the fatnesse of the olive; But how? It first partakes of the roote. The olive hath a roote, by that it partakes of the fatnes of the earth, and the branches by ha-
ving that roote for their
roote

roote are made partakers of that fatnesse. There is a fatnesse, a sweetnesse in Christ, and a fatnesse, and sweetnesse in Gods ordinances. *Psal. 63.5.* Now when we come to the Sacrament, we desire to bee made partakers of the fatnesse, and sweetnesse of Christ: first then bee rooted in him, and we shall be made partakers of him, and his sweetnesse. Many receive the Sacrament that are not partakers of *Christ*, and all because they bee not rooted in him. Thou that commest to the Sacrament before thou bee rooted in Christ, art an unworthy receiver. Wee have

have no right to the Sacrament till wee be rooted in Christ. So that as wee desire to bee worthy receivers of the Sacrament, so it concernes us to be rooted in Christ. We know the danger of unworthy receiving. He that in receiving is not made partaker of Christ, receives unworthily. Hee that is not first rooted in him can not be partaker of him. A rootlesse receiver is a fruitlesse receiver, a fruitlesse receiver is an unworthy receiver. Hee that hath a roote receives *good* by the Sacrament, hee that hath not a roote receives *hurt* by it. Take a tree that hath

hath a roote, and set it in the earth, and the moy-sture and fat of the earth nourishes and feedes it. But take a sticke or a stake that hath no roote, and drive it into the earth, and the fat and moysture of the earth rottes it. To come to the Sacrament having a Roote will make our soules thrive, but to come to the Sacrament without a Roote will rott, and bane our soules. As therefore we desire at any time, but specially at the Sacrament to be partakers of Christ, so first get wee our selves rooted into him.

same is a terrible Imprecation of Davids against Doeg. Psal. 52. 5. God shall roote thee out of the land of the living. It is heaviest in a spirituall sense, as Heaven is the land of the living. And yet as heavie as it is, it will be the portion of all such as are not rooted in Christ. God will roote all such out of the land of the living. As we would bee rooted in the land of the living, so get we our selves rooted in Christ.

Labour we therefore to get our selves rooted, and deeply rooted in Christ. Men of the world do seeke to take roote in their kind, and

I. Vſe.

and to spread their rootes
in the earth. *Job 5. 3.* *I* have ~~seen~~ *seen* the foolish
taking roote. *Ier. 12. 2.* *T*hou
hast planted them, they have
taken roote. What a doe to
roote themselves in a
foyle, out of which they
shall bee pluckt up by
the roots. *Job 5. 3.* *I* have
seen the foolish taking roote,
but suddenly *I* have cursed
his habitations. It faires
with them as with the cur-
sed figtree, *Marke. 11. 20.*
As they passed by they
saw the figge tree dried up
from the roots. But alas
how few take care for
Rooting in Christ Iesus,
and for a blessed Radica-
tion in him.

C H A P. X I I I.

*What is to be done that wee
may get our selves rooted
in Christ?*

First, and principally get faith in Christ. There be other things that helpe a Christian to roote deeper into Christ when hee is once rooted; but faith is the first thing that must roote a man into Christ. So here in the text. *Rooted and built up in him.* But how? *Established in the faith,* not onely in the doctrine of faith, but in the grace of faith. Now faith doth three things to a mans rooting

ting in Christ.

1. Faith pluckes him up by the Rootes out of the soyle of nature. A man that will have a tree roote in his Garden, in his Hortyard must first have it pluckt up by the roots out of the hedge or wood, and common where it naturally growes. It cannot roote in the Garden, so long as it stands rooted in the wood. So a man cannot roote in Christ, so long as hee is rooted in the soyle of Nature, of meere morality, and Civility. He must first be fetcht up by the very rootes out of that cursed soyle. Now faith is that which doth it: faith is

is that which drawes us up by the Rootes out of the hedge, and common of Nature. In a miraculous case it is possible to plucke up a tree by the Rootes.

Luke 17. 6. Tee might say unto this Sycamore tree, Be thou plucked up by the Roots, and it should obey you. But when may a man so say? *If you have faith as a graine of mustard-seede.* Miraculous faith then could pluck up trees by the Rootes. So it is also with Iustifying faith. Before wee can bee rooted in Christ, we must be un-rooted, and up-rootted in regard of our naturall condition, as before the Sycamore can be plan-

K ted

ted in the sea, it must first be pluckt up by the roots. Now Iustifying faith is that which pluckes up these wild Sycamores, and wild olives by the Roots. A man is pluckt up by the rootes when hee denies himselfe, when hee goes out of himselfe, when hee comes off from all botome, he hath in himselfe, and in nature. Now faith is that which makes a man deny himselfe, goe out of himselfe, and thus unroote himselfe. See how *Paul* pluckes up his Pharisaisme, and all his civill legall righteousness by the very Rootes, and that by the selfe-denyall of faith

tayth. *Philip.* 3. 4, 8. If any man else may grow upon his owne roote, then much more may I, for thus and thus am I rooted, of the roote of Israel, a naturall Hebrew, a circumcised Hebrew, a Pharisee, a strickt and zealous profesour of Iewish religion, and for legall righteousnesse, a man before men unblameable, and yet I denied my selfe, pluckt up my selfe from all these roots, counted all losse, and dung to be found Rooted in Christ. Faith is a selfe-denying grace, and drags a man up by the rootes out of his naturall condition.

2. Faith implants a man into the soyle of grace, it implants a man into Christ. When a tree is pluckt up by the roots yet if it be not set into the earth in the Garden, or Orchyard, it rootes not there. The way to have it to roote in the Garden is, after it is pluckt up by the rootes to set it in the ground, and set it in the earth. There must be a planting of a tree before there can bee a rooting. *Jer. 12. 2. Thou hast planted them, they haue taken roote,* therefore before taking roote there must be a planting. *Psal. 80. 8. 9. Thou hast planted the vine,* *Thou hast caused it to take deepe*

deepe roote. So it is here, before there can bee rooting in Christ, there must be a planting in him. Now faith is that which plants us in Christ. That sets us, puts us into Christ, the soyle in which wee must roote. The Apostle hath a Phrase, *Rom. 6. 5.* of *being planted into Christ's death.* There is a planting into his death, and there is a planting into his person. When a tree is set into the earth, then it is planted, when a man is set into Christ, and is in him, then is a man planted in him. Now by faith it is that we are *In Christ.* *Pphil. 3.* That *F* may be found in him ha-

uing the Righteousnes of faith
And thus faith implanting
us into Christ putting, and
setting us into the soyle
doth roote us into Christ.

3. Faith suckes, attracts,
and drawes nourishment
from Christ. If a tree bee
set into the ground, yet if
it draw not moysture, heart
and nourishment out of the
ground, it rootes not, but
by degrees will dye. But
when it is once set into the
ground, and fastned there,
and doth draw sap, and
moysture out of the earth,
then the roote runnes and
spreads this way, and that
way, and so the tree radi-
cates to the purpose. So
then a christian being plan-
ted in Christ doth roote
in

in him, when there is a quickning, nourishing sap drawne out of him into a mans soule that makes it spring, and spread it selfe into Christ. Now faith is that which drawes, suckes, and extracts vertue, and power out of *Christ*, which makes us spread, and roote in him. Thus by these things faith rootes us into Christ. So that if wee would roote in Christ, we must get faith in Christ, and the more faith we get, the greater, and deeper roote shall wee have in Christ.

Secondly, get Repentance, and mortification. When once a man hath gotten into Christ, and is

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begun by faith to bee roo-
ted in him, these will ex-
ceedingly helpe to make a
man roote more deepeley,
and to spread abroade his
roote in Christ. The more
sinnes and lusts we nourish
in our hearts, the lesse we
root in Christ. Christ is in-
deed a fat, & a fertile soyle,
but though a tree, or
herbes bee planted in fat,
and good ground, yet a
man may so order the mat-
ter that herbes, and trees
shall root but poorely in it,
for let a man mingle with
it barren and baggage cold
earth, or throw in gra-
vell, stones, or flints into
the earth, and about the
rootes, and these will hin-
der

der the rooting of a tree. So though Christ be a fat soyle, yet if we suffer our sinnes, and our lusts to lodge in our hearts, these will hinder our rooting in Christ. But these remov'd and taken away, it will condvce exceedingly to our rooting. Now Repentance and mortification, these take away, and remove sinnes, and lusts. When God planted a vineyard. *Isay 5.* it was his purpose that it should roote, and it did roote. *Psal. 80. 9.* Thou causedst it to take deepe roote. I but marke what course God did take. *Isay 5. 2.* He fenced it, he gathered out the

K 5 Stones.

stones. He cleared, and rid the soyle of all such hurtfull things as might hinder the rooting thereof. And so gathering out the stones it did take deepe roote. Now repentance doth this, It takes away the stones out of the heart, it takes away the heart of stone, and so makes way for rooting. If a man bee in Christ, and yet have an heart of stone, there bee stones in the soyle, but repentance taking away the heart of stone, fits us for rooting, and spreading. Againe, set herbes in a rich, and fat soyle, yet if that soyle bee suffered to ouer runne with weedes, herbes

herbes will never roote
kindely, and to purpose,
therefore they that would
have herbes and plants
roote doe plucke up all of-
fencive weedes by the
rootes. And when thistles,
nettles, and such like bag-
gage trash are pluckt up
then good herbes and
plants roote the better,
and deeper. All lusts, and
sannes are so many weedes
in our hearts, and the more
these weedes roote in our
hearts, the lesse shall wee
roote in Christ. But if
these weedes bee pluckt
up by the rootes, and this
noxious stiffe be carefully
and diligently weeded out,
then we shall roote a pace
in

in Christ. Now Repentance, and mortification they weede up, and plucke up by the roots those sins, and lusts which hinder our rooting in Christ. So that looke what counsell the Apostle gives them in that case is good in this. *Heb. 12. 15.* *Looking diligently least any roote of bitternesse springing up trouble you.* He speakes of Heresies, Apostasies, and Scandalls that might fall out in the Church, every such one is a roote of bitternesse in the Church. And so every sinne, and lust fostered in a mans heart is a roote of bitternesse in the soule, and such a roote of bitternesse

nesse as will trouble a mans soule from rooting in Christ. Therefore every one that would roote in Christ must diligently watch that no such roote of bitternesse spring up, and grow up in his heart, and if any such roote doe spring and grow up presently to roote it up, and roote it out. There must bee a *Rooting out*, if wee would have a *rooting in*, A *rooting out* of lusts, if wee would have a *rooting in* Christ. We know how *Job* speakes in that case of the lust of uncleanenes. *Job 31. 9. 12.* *If mine heart have beeene deceived by a woman, it would Root out all mine increase.*

crease. That one lust would be enough to roote out all his substance, and all his increase. So it is in this case with any lust, whether of uncleanenesse, covetousnes, &c. If these roote in the heart, and prevaile, they will roote out all grace, and goodnesse, and roote a man quite up for taking any roote in Christ. As therefore we desire to be Rooted in Christ, so it concernes us to Roote out all lusts by Repentance, & mortification. It is nothere as in the parable, Mat. 13. 28. 29. *Wilt thou then that we goe and gather them up?* But he said, *Nay, least we*
lest ye gather up the tares yee
roote

roote up also the wheate with them. But here the not rooting up the tares will prove the hindrance of the rooting of the wheate. That soule that suffers lusts to roote in it, cannot roote in Christ. Our lusts cannot thrive in us, and we thrive in Christ.

Thirdly, The conscientable, and serious use of Gods ordinances, the word, and Sacrament. The word is called. *Jam. 1.21.* *The engrafted, or Implanted word, that is, the word which by the ministry is engrafted in our hearts.* Now as it is an *engrafted*, so it is an *engrafting word, which being rightly received*

3.

ved doth engrift, implant,
and roote us into Christ.
The seede that fell up-
on the stony ground had
no Roote, *Matth. 13.* but
contrarily when the seede
falles upon good ground it
Rootes. And when the
word Roots in our hearts,
it rootes us into Christ, for
Christ is received in his
word. And when the
word rootes, Christ roots,
and when Christ Rootes in
us, we Roote in him, for it
is a naturall, and Recipro-
call Radication. Two
things are required to
make a tree or herbe root,
Planting, and *watering*. The
ministry of the word is
both. *1 Cor. 3.* *Paule may*
plant

plant, & Apollos may water. The ministry of the word therefore is a planting, & a watering. They therefore that would roote must seriously use that meanes which must plant, and wa-
ter them. And so for the Sacrament of the Supper, wee being once rooted by the word, it is an excellent meanes to make us take deeper rooting: The barren figtree in the parable. *Luke 13.* brought not forth fruit. There was some fault, not in the branches, but in the Roote, & there-
fore the dresser would dig, and dung it about the roote, he would losen and remove the hard earth from

from the rootes, and lay some mellow moulds about the roote. And wee see when such husbandry is used about trees that they roote the better a great deale. The right use of the Sacrament is a digging, and dunging of the tree roote, is a fresh moulding of our rootes, and the Sacrament rightly used, and received as it ought, will make our roote wrap about Christ, and sprout, and spread into him. As therefore wee desire to roote in Christ, so attend upon the word and Sacrament with that due preparation, and religious behaviour as God requires.

We

We shall finde this a sweet
fruite of these ordinances
duely used, that they will
further our rooting in
Christ.

C H A P. X V.

*How to know whether we be
Rooted in Christ,
or not.*

IF every true Christian
must be rooted in Christ,
then as wee would know
whether we bee true chri-
stians, so let us examine
our selves whether we be
rooted in Christ or not.
That may bee knowne by
those things mentioned
before

before in the reasons of the point. They that are rooted in **C H R I S T** doe grow, such as our growth is, such is our roote: If we grow not in Christ, it is a signe wee are not rooted in him. They that are rooted beare fruit. Trees may roote, and yet not alwaies beare fruit. Though there can bee no fruit unlesse there be a Roote, yet in naturall trees there may be a roote where there is no fruit. But not so here. There is none rootes in Christ, but he brings forth fruite in Christ. The A-potle speakes of bringing forth fruit to God, Rom. 7. 4. but he first speakes of being *married unto Christ*, which

which is equivoalent unto Rooting. So that whosoever is rooted in Christ brings forth fruite unto God. By it may be seene who is not, and how many are not rooted in Christ. *By their fruits shall ye know them.* They bring forth no fruit unto God, therefore not rooted in Christ. What bee the fruits they bring forth? The fruits of swearing, whoring, drunkenesse, profanenesse, covetuousnes, &c. Are these fruits unto God, or fruities unto the divell? Doe they that are rooted in Christ bring forth fruities unto Satan? Therefore in as much as the fruits that most men bring forth are fruits

fruits unto the flesh, fruited unto Satan, it is a signe that they are rather rooted in the flesh, in Satan, then in Christ. And when men are so easily shaken and moved from the truth, it is a signe that they are stony ground, that they have no roote in themselves. And how little men are partakers of the fatnes of Christ, appeares by the leanenes, and lewdnes of their lives. But besides these, it may bee discerned by these things.

I. *First, by that. Rom. II. 16. If the Roote be holy, so are the branches; namely, the branches that are joined to that roote. Branches*

ches then that are rooted into an holy roote are such as the roote is. All that are rooted in Christ, are such as he is. There is the same sap in the roote, and branches of a tree. If a sweete sap in the roote, a sweet sap also in the branches. They that are rooted in Christ have the same Spirit that is in Christ. *Phillip. 2. 5.* Let the same minde bee in you which was also in Christ Jesus. Christ is an holy root, all that are rooted in him are holy persons. *Jude 1. Sanctified in Christ Jesus.* Hee is not onely an holy, but an hallowing Christ. Whatsoever touched the flesh

of the sinne offering was holy. *Levit. 6. 27.* Whatsoever touched the Altar was holy. *Exod. 30. 29.* Both were types of Christ. Now if but the touch of Christ make holy, then much more when a man not touches him, but is Rooted, engrafted, incorporated into him. By this may men try their Rooting in Christ; If mens holinesse must bee the evidence, how many will bee cleane cast. Let mens lives speake what holinesse they have; I doe not thinke that if men had holinesse, they would mocke, and scoffe at it.

on in the grace of love and charity. Hee that is rooted in Christ, is rooted in love. *Ephes. 3. 17. That Christ may dwell in your hearts.* When Christ dwells in us, we dwell in him, and when we dwell in him, we are rooted in him. And when thus rooted in him, see what followes; *That ye being rooted, and grounded in love;* Then a man may be said to be *Rooted in love*, when out of the sense, and apprehension of Gods love to him in Christ, his love is againe kindled towards God, and his neighbour, and so increases in him, that it takes daily deeper,

L and

and deeper roote in him. So then a man that rootes in Christ, roots in the love of God, of Christ, of his members. The more we are rooted in Christ, the more we are rooted in the love of God, and his Saints, and the more that love rootes in our hearts. And therefore it is that faith and love do lead hand in hand still in Scripture, and that not onely love to God, but to his Saints. Let mens consciences but search themselves, and it is to be feared that they will finde such poore small Rootes of love to God, and his Saints, as will give them

them just cause to question their being rooted in Christ.

Thirdly, By Spirituall life, and Nutrition. Hee that is rooted in Christ, drawes life from Christ, and receives nourishment from him. A tree that is rooted in the earth, it lives by the sap it drawes out of the earth in which it rootes. So the Christian that rootes in Christ, hee lives in Christ, and drawes sap out of Christ that feedes, and maintaines spirituall life in him. *Gal. 2. 20.* As a tree lives, yet not so much the tree, as the roote; and the life which

L 2 the

the tree lives, it lives by
thē roote in the earth.
*our life is hid with Christ
in God. Col. 3.* The life
of a Christian is in, and
from Christ. Secret it is,
as the life of a tree is
hid in the roote which
is under the Earth.
Doth Christ then quick-
en thee with Spirituall
life? doth hee nourish,
and feede thee with Spi-
rituall sap, so as all thou
doest, thou doest by an
influence of sap, and life
from him? Then con-
clude comfortably, that
thou art rooted in Christ.
But many are so live-
lesse, so dead, and sap-
lesse

lesse, that it is a sense-
lesse thing to conceive
them other then root-
lesse Christians.

(* *)

FINIS.



ERRATA.

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John Lambert
his Book God give
him grace on it to Look
and not to Look but to
understand that Learning
is Better then having
all Land for when he oufe
is gone and all is spent
Learning is more, Ex-
cellent —

But not till then
in our age



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